The Outlook

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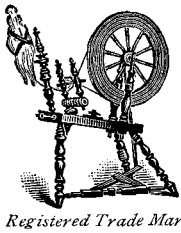

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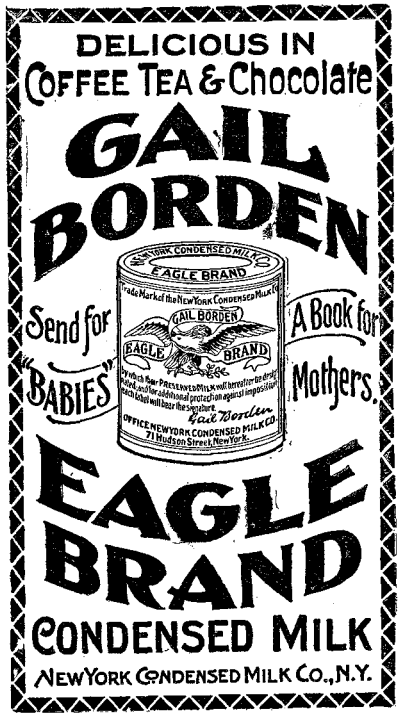

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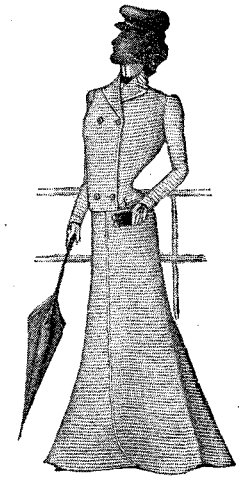

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The Outlook

Published Weekly

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The Peace Conference Last week's work of the Peace Conference was deeply interesting. The Commission on Disarmament adopted resolutions prohibiting the use of the dum-dum (or flattened) bullet, and also the use of explosives from balloons and explosive bullets. The Commission on Arbitration, however, was the focal point, and its work was historic. In that work the United States bore the leading part—a cause for National pride. After examining the Russian, British, Italian, and American plans for arbitration, the sub-commission indorsed the last named. The entire Commission is now examining the four plans, and is drafting a single scheme based on them, but it is hoped that our plan will be practically accepted. It seems to have been drawn on the lines of the scheme put forth three years ago by the New York State Bar Association. The principal points in our proposal are: (1) The establishment by at least nine sovereign powers of a tribunal, the members of which shall be nominated by the highest courts of the various nations and holding office for an indefinite term. (2) The tribunal shall be permanent and ever ready for the presentation of cases, not only from the contracting nations, but also from any others, not parties to the treaty. (3) The tribunal shall have jurisdiction over all matters submitted to it by the mutual consent of the parties concerned upon their undertaking to accept the award. (4) Each case is to be tried by the regular, permanent bench of judges; by the full bench or by any smaller number not less than three, as litigants may elect. (5) General expenses are to be borne by the contracting nations; outsiders are to be charged for the expense of their own cases. The judges draw salaries only for the time when they are actually engaged in the duties of the court. (6) There may be a rehearing of any case on the demand of any litigant within three months after the notification of the verdict, on the presentation of new evidence or on the raising of points of law not submitted at the first hearing.

❀

The American Plan The distinctive features of this, which we may call the American plan, are two. First, it provides for a permanent court of adjudication. This differs, as The Outlook has often reminded its readers, from so-called arbitration in two different respects. Arbitration does not constitute the court until the controversy has arisen. The court is, therefore, a bi-partisan tribunal; and as it has to be constituted after the controversy has arisen, there is always danger that the nation may drift into war before there is an opportunity to arbitrate. In the American plan the court is a non-partisan tribunal, always ready to receive any question to be submitted to it. Thus the American plan provides, for the settlement of international controversies, substantially the same machinery which experience has demonstrated to be the best for the settlement of individual controversies. The other characteristic feature of the American plan is that it makes arbitration voluntary, not compulsory. In our judgment, this is all that can be at present essayed, and perhaps all that should ever be attempted. Any attempt to constitute compulsory arbitration would require all the powers who combined in constituting the court to combine in enforcing its decrees, and past experience has shown this to be so difficult as to be almost impossible; nor is such compulsion, apparently, necessary. Ex-Senator Edmunds at the Lake Mohonk Conference last week said that with all the cases of

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international arbitration—and the United States has itself been a party to more than forty—never but once had any nation failed to comply with the decree of the arbitrators and pay the sum awarded against it. Three important forces would operate to make voluntary arbitration practically compulsory: the industrial forces of society, which are habitually opposed to war and which would be still more opposed to war when declared against the decree of an impartial tribunal; the commercial forces of society, which are at one with the industrial forces in this respect; and the sense of national honor, which among civilized nations is great enough to make well-nigh impossible refusal to comply with the decree of a court to whose arbitrament the nation has submitted its controversy. The only serious difficulty which we see in the way of the American plan is that it requires nine sovereign nations to agree in the constitution of the court. We should fear that it would be difficult to secure the agreement of so many. If, however, that agreement should not be secured, it is quite conceivable that a court may be constituted by a smaller number of sovereigns. The proposal certainly marks great progress in international sentiment within the last three years, for three years ago in many quarters it was considered wholly impracticable to secure the agreement of even the two Anglo-Saxon nations in one permanent court of arbitration. It is now considered not impracticable to ask the co-operation of nine nationalities, of different races and with different legal systems, in such a court.

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Arbitration: The Lake Mohonk Conference

The fifth Conference for the promotion of International Arbitration, at the invitation of Mr. A. K. Smiley, was held at Lake Mohonk May 31–June 2. In some respects it was the most significant of all the series of Conferences which have yet been held. The number of eminent men representing all classes and callings was larger that at any previous meeting. Lawyers and business men were more numerous than professors and clergymen. The Conference, however, labored under one serious embarrassment. The Convention at The Hague seemed to be adopting the principles of arbitration so heartily that little remained except to discuss the details of a battle already in large part won. The President of the Conference was ex-Senator George F. Edmunds, of Vermont. Among those who were prominent members of the Conference were lawyers like Judges Gilbert and Chester, Walter S. Logan and W. Martin Jones, of the New York Bar Association; the Hon. W. L. Scruggs, Counsel for Venezuela; business men like John Crosby Brown, Alfred C. Barnes, and ex-Congressman Coombs; clergymen like Presidents Strong and Seelye, and Drs. Edward Everett Hale, J. M. Ludlow, P. S. Moxom, C. M. Lamson, W. S. Crowe, and George P. Mains, and many others almost if not quite as well known. The number of practical men of affairs was large, and cranks and fanatics were conspicuous by their absence. The body was fairly representative of all that is ablest and wisest in our American life. Such questions as the following were considered: "The American Proposals at The Hague," "Is Arbitration Practicable?" "The Proposals of the New York Bar Association," "Causes for Encouragement of those Interested in the Cause of Peace," "How may the Interest of the People in this Cause be Aroused?" Especial gratification was expressed in view of the rapid advance toward the ideals of the Conference during the last two years. Perhaps the most significant event in the diplomacy of the year is the treaty between Italy and Argentina, whereby all questions in dispute between the two nations are referred to a Commission—and the old exception of "national honor" has entirely disappeared. This treaty was carefully expounded and heartily indorsed. All discussion of the current international problems of the United States was prohibited. Attention was focused on the one subject of arbitration. The only criticism which could fairly be offered on the programme is that it was too much crowded with details as to how an international court should and should not be constituted, while far too little attention was given to means for the creation of a public sentiment which should insure the ratification by the people and the Senate of the United States of such proposals as are likely to issue from The Hague. The Bar Association and similar

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bodies are better qualified to deal with the former questions, but no body of men and women in the country is so well qualified to organize a campaign of education in behalf of a permanent Court for International Arbitration as the Mohonk Conference. But, on the whole, the discussions were able, timely, and valuable.

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The Platform of the Conference

In order that our readers may understand exactly what is advocated by the Mohonk Conference, we publish in full its platform. The document was presented by Judge Gilbert, of New York, and no doubt, in the main, is the product of his pen. In presenting the report, Judge Gilbert said that much had been omitted in which all believed, and that the committee had sought only to give expression to those truths whose emphasis is most essential at the present time. The following is the platform:

We urge the immediate establishment of a permanent international Court, which shall be open to all nations for the adjudication of whatever controversies may arise between them, and which they are unable to settle by diplomacy or mediation.

In the constitution of this Court we urge the application of the same principles which experience has shown to be most conducive to the ends of justice in judicial controversies between individuals.

In this highest of human tribunals, the judges should be selected solely for their recognized ability, learning, and impartiality.

During the past few years the cause of arbitration has made wonderful progress. Since our last meeting, a treaty between Italy and Argentina has been negotiated. This marks a great advance over all former arbitration treaties, in that it provides for the settlement of all disputes that may arise between them, questions of honor not being excepted.

Within the past year another event of transcendent importance has occurred, in the summoning by the Czar of Russia of a great international Conference to consider how war can be avoided and its burdens reduced. This Conference marks an epoch in the history of the world. It is the first great step towards the federated peace of the world. The Czar is entitled to gratitude and respectful admiration for his noble initiative.

Earnestly do we hope that the work so auspiciously begun at The Hague will go forward, until at last, and at no distant day, the peace of the world shall rest on the sure foundation of justice, and nations be relieved from the well-nigh intolerable burdens of war.

We must not forget, however, that the work of that Conference is only preliminary, and that the results of its deliberations must be submitted for ratification to the several governments there represented.

We, therefore, here earnestly resolve to do what we can to promote popular intelligence and quicken the popular conscience, to the end that when this subject comes before our representatives at Washington there shall be no doubt as to what the people demand in this time of supreme opportunity.

We believe that the gratifying progress already made, and the inspiring hopes which we confidently entertain for the future, are because men are learning the moral righteousness of peace, and because God rules the world.

❀

General Otis's Report

Some of the anti-expansion organs and orators have assumed that diplomacy might easily have avoided the present war with the Tagals in the Philippines. Certainly most Christians will believe that war is only a last resort, and that it should never be appealed to until the appeal to reason and conscience has proved in vain. It has seemed to us just to our representatives in the Philippines to believe that they would avoid rather than provoke war, and the last report from General Otis seems to justify this belief. It indicates that every reasonable effort was made to secure a peaceable adjustment of the difficulties between Aguinaldo and the United States representatives, but in vain. General Otis reports that while he refused to recognize the Tagal so-called government, he appointed Commissioners to treat with Commissioners appointed by Aguinaldo; the results he thus states:

The joint commission had several sessions, extending over a period of some three weeks, but no conclusions were reached, as the insurgent members could not submit any formulated statement which they were able to maintain. They presented as the desire of the insurgents absolute independence under the protection of the United States, but the nature and scope of the protection wished for they could not explain, and the conferences resulted in failure.

Of course General Otis could not recognize the independence of a territory which, under the treaty already ratified and signed by the United States, he was compelled to regard as United States territory. As little could he withdraw his protection from Manila, which had a right to look to him, as the representative of the United States Government, for protection. These facts General Otis explained to Aguinaldo in a letter which was as clear in the state-

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ment of the facts as its spirit was admirable. We commend the following extract from this letter to the careful reading of those who have been inclined to charge that American jingoism provoked the Tagal war:

The Filipinos appear to be of the opinion that we meditate attack, while I am under the strict orders of the President of the United States to avoid conflict in every way possible. My troops, witnessing the earnestness, the comparatively disturbed and unfriendly attitude of the revolutionary troops and many of the citizens of Manila, conclude that active hostilities have been determined upon, although it must be clearly within the comprehension of unprejudiced and reflecting minds that the welfare and happiness of the Philippine people depend upon the friendly protection of the United States. The hand of Spain was forced, and she has acknowledged before the world that all her claimed rights in this country have departed by due process of law. This treaty acknowledgment, with the conditions which accompany it, awaits ratification by the Senate of the United States, and the action of its Congress must also be secured before the Executive of that Government can proclaim a definite policy. That policy must conform to the will of the people of the United States expressed through its Representatives in Congress. For that action the Philippine people should wait, at least, before severing the existing friendly relations. I am governed by a desire to further the interests of the Philippine people, and shall continue to labor with that end in view. There shall be no conflict of forces if I am able to avoid it, and still I shall endeavor to maintain a position to meet all emergencies that may arise.

❀

Commencement of the Campaign

If this letter had been met in like spirit, or anything approximating a like spirit, peace could and would have been maintained until the question of the future relation of the United States Government to the Philippine Islands could have been determined by those who alone had a right to determine it. But this did not suit the Tagal oligarchy. Its Commissioners could not even define what they wanted of the United States except the two incongruous things, independence and protection. When the negotiations failed, the Tagals sought to provoke war. Sorties were made by them on the United States lines. In one case a surveying party was captured and carried off as prisoners, though subsequently returned. "Our officers and men were insulted and openly proclaimed to be cowards; our outposts were attacked at night; and the impression became general that the insurgents, notwithstanding our efforts, would indulge soon in open attack, in the belief, apparently entertained by them, that they would meet with feeble resistance." The patience of the American soldiers the Tagals apparently imputed to cowardice. The final opening of the campaign General Otis thus describes:

On the night of February 2 they sent in a strong detachment to draw the fire of our outposts, which took up a position immediately in front and within a few yards of the same. The outpost was strengthened by a few of our men, who silently bore their taunts and abuse the entire night. . . . On the evening of February 4 another demonstration was made on one of our small outposts, which occupied a retired position at least 150 yards within the lines which had been mutually agreed upon, an insurgent approaching the picket and refusing to halt or answer when challenged. The result was that our picket discharged his piece, when the insurgent troops near Santa Mesa opened a spirited fire on our troops there stationed.

The campaign once opened by the insurgents, General Otis certainly showed military wisdom in taking the offensive, without waiting for the enemy, as they had now declared themselves to be, to strengthen still further their positions. It is true that General Otis's report is an *ex parte* statement, but it is also true that in time of war every nation must assume the truth of the official reports of its officers in the field, in the absence of very strong evidence to the contrary; and this report indicates that every effort was made by the American army to keep the peace. Apparently nothing but the surrender of Manila to Aguinaldo would have satisfied the Tagal chief; and this would have been an act of treachery, alike to the people of Manila and the people of the United States, which no loyal officer could contemplate as possible.

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In Cuba and Luzon

In Cuba the payment of the native soldiers proceeds very slowly. A small proportion of the men on the rolls have accepted the $75 offered and have given up their guns; others have refused the money, but have disbanded; many are still in their camps. In Havana up to Monday 417 men had taken the money. Last week was a comparatively uneventful one in the Philippine campaign, but on Saturday aggressive operations again began. General

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Lawton has taken charge of the forces south and east of Manila, and is now driving back General Pio del Pilar's forces (estimated at 2,000), which occupied the foot-hills about Laguna de Bai. The insurgents have retreated southward from Morong, just avoiding being surrounded by our forces. There was some brisk fighting, and five or six of our soldiers were killed. Morong itself has been occupied by General Lawton. The last of the Spanish troops have sailed from Manila. The insurgents continue to skirmish actively about San Fernando, and occasionally attack our outposts and quickly withdraw. News has come that Lieutenant Gillmore and some of his men are being treated well by their Filipino captors. The killing of Captain Tilly, of the Signal Corps, at Escalante, on the east coast of the island of Negros, has led to the sending of a small body of American troops to Negros. General Smith, their commander, reports that the better class of people in Negros are well disposed, but there are insurgent bands who threaten resistance. The chief subject of discussion the past week as to the Philippines has been the question whether the President would call for more volunteers. General Otis thinks that 30,000 men is all he needs. When the volunteers now in the Philippines return, as they will soon, some 6,000 or 8,000 more men will be needed to fill out the number desired. The War Department proposes to furnish these troops by drafts on the regiments here and in Cuba and by ordinary enlistments. President McKinley sees no necessity of a call for volunteer regiments at present, and will not make such a call unless General Otis should make further demands for reinforcements. Professor Worcester, of the American Commission, has issued a letter denying that our soldiers have committed excesses, as asserted in some soldiers' letters, and declaring that eighty per cent. of the population detest the war.

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Spain's Cession to Germany

There was little surprise felt last week at the announcement that Spain's last-remaining island colonies—the Carolines, the Ladrones (except Guam), and the Pelews—had been sold to Germany, and that the bargain only awaited the ratification of the Spanish Cortes. Thus ends Spain's ancient colonial empire, after centuries of misrule and national folly. The price paid for these islands is said to be about $5,000,000. Germany grants Spain a coaling station in each group, and trade privileges on the "most favored nation" system. Moreover, Germany guarantees to Spain peaceful possession of these coaling stations—an agreement which comes close to an actual alliance of the two nations. Altogether Spain is generally regarded as having made a decidedly good bargain, and can now turn her undivided attention to the much-needed work of home improvement—political and industrial. Germany's desire for the islands ceded comes largely from their proximity to her other Pacific possessions, and especially to the Marshall Islands, and also from Germany's present general policy of colonial empire. Another interesting event of the week was the formal resumption of diplomatic relations between Spain and the United States. The new Spanish Minister, the Duke of Arcos, was cordially received by President McKinley on Saturday last. Cordial speeches were made on both sides. The new Minister has made an extremely favorable impression, and is evidently a man of tact and judgment.

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Arbitration with Canada

There is danger that the United States and Canada may allow the Alaska boundary dispute to become serious by haggling over the terms of the proposed arbitration. The Joint Commission, it will be recalled, concluded its negotiations "temporarily," because the two sides could reach no agreement regarding the disputed boundary. The Canadian Premier, in explaining the adjournment to his House of Commons, declared that the negotiations had broken down because of the refusal of the American delegates to accept arbitration upon the critical point at issue. Thereupon despatches were sent out from Washington claiming that the American delegates had been willing to accept arbitration, but that the Canadians had practically rejected it by refusing to accept the methods of arbitration followed in the Venezuela case. These despatches in their turn have been fol-

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lowed by others from Ottawa declaring that the Canadians proposed precisely the methods employed in the Venezuela case, and that the American delegates took exception. Each side seems good when the other side is not heard, but when both sides are heard, it seems that neither has acted in the spirit of conciliation always essential to an arbitration agreement. Just now word comes from London that our Ambassador has been in conference with Lord Salisbury with regard to a temporary arrangement by which harmonious relations may be preserved upon the disputed border pending the final settlement of the boundaries. The exact character of the American offer and Great Britain's reply is not published, but it will be to the discredit of both nations if such an agreement cannot shortly be reached. Unless the Alaskan boundary question can be satisfactorily settled, the sessions of the Joint Commission are not to be resumed, and there are other important questions between this country and Canada demanding adjustment. The disputes relative to the fisheries, relative to the employment of Americans in Canada and of Canadians in America, relative to the shipment of goods in bond over the railroads of one country into the territory of the other, and relative to the interchange of products by a reciprocity agreement, are all matters regarding which the general interests of Americans and Canadians are essentially one.

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The Nicaragua Canal The report of the Nicaragua Canal Commission to the President is interesting chiefly because of the Commission's inability to agree upon the cost. Admiral Walker and Engineer Haupt place the probable cost at a hundred and eighteen million dollars; Colonel Hains at a hundred and thirty-four million dollars. The three Commissioners, however, are agreed as to the route. They unanimously recommend the one from Brito on the Pacific, following the Rio Grande to a point near Bueno Retiro, thence crossing the western divide to the valley of the Lajas, which it would follow to Lake Nicaragua. Crossing the lake to the head of the San Juan River, it would then follow the upper river to Boca San Carlos, thence, in excavation, by the left bank of the river to San Juanillo, and, passing to the north of Lake Silico, across the low country, reaching Atlantic waters at Greytown. By this plan only one dam is required, with regulating works at both ends of the summit level. The route seems to be much the most practical, though not the cheapest in initial cost, of any yet suggested. It is highly probable that the estimate of Colonel Hains, even if sixteen million dollars higher than that of his colleagues (a surprising difference), will be found to be nearer the ultimate cost. His figures are not far from those submitted by General Ludlow before a Congressional committee some years ago. It is announced that President McKinley has decided to make Messrs. Walker, Haupt, and Hains also members of the larger Isthmian Commission (authorized by the River and Harbor Law), which is to report on the relative merits of the Nicaragua and Panama routes.

❀

The Dreyfus Case The chief event of interest in France last week was the final argument of the Dreyfus case before the Court of Cassation; an argument presented with great force and dignity, and listened to with intense interest by the Court and the auditors. Perfect order was preserved throughout, and the proceedings were in marked contrast to earlier proceedings in the same case. The suspicion that there was really nothing of any weight in the evidence against Dreyfus has been strikingly confirmed; and now that the evidence is laid bare it is amazing that upon such flimsy material so grave an action should have been taken. The report drawn by the Procurator-General and presented to the Court enumerated ten new facts in favor of Dreyfus, mentioning, among other things, the Henry forgery, the changing of the date of the bordereau to August instead of April, the contradictions of the handwriting experts, the identity of the paper upon which the bordereau was written with Major Esterhazy's letter-paper, the withholding of the police report by the court martial, Henry's confession, official documents proving that Dreyfus had no relations with foreign embassies, and the fact that Dreyfus never made any confession. Of the three documents on

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which one Minister of War sought to justify the condemnation of Dreyfus, two have since been proven to be forgeries, and the third does not apply to Dreyfus. In closing, the Procurator-General declared that the new facts prove Dreyfus's innocence, and asked the Court to quash the judgment of December, 1894, and send the defendant before a new court martial.

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The Verdict On Saturday the Court rendered a verdict in favor of revision, and ordered the retrial of Captain Dreyfus by a court martial which is to sit at Rennes in Brittany. In the statement of the findings of the Court, if correctly reported, the following phrases are specially significant:

Seeing that by the revelations subsequent to the verdict the communication to the court martial of a document was capable of influencing their minds, and now regarded as applicable to Dreyfus, constitutes a new fact calculated to establish the innocence of Dreyfus; seeing that the crime charged against Dreyfus consisted of furnishing to a foreign power secret documents connected with the national defense, accompanying which was a missive styled a bordereau, undated, unsigned, and written on filigraned paper which is no longer manufactured, and that two authenticated letters, written on the identical paper, dated contemporaneously with the bordereau, were discovered in the house of Esterhazy, the writing upon which experts have declared to be the same as that of the bordereau, which facts were unknown to the court martial, tend to establish the innocence of Dreyfus; seeing that the alleged confessions of Dreyfus to Captain Lebrun-Renaud are disproved; in view of these arguments, and without submitting others, the Court quashes and annuls the verdict of condemnation of December 22, 1894, against Alfred Dreyfus by the first court martial of the military government of Paris, and sends the accused before a court martial at Rennes, to be specially appointed to conduct the new trial.

M. Zola has returned to Paris, and Dreyfus is to be brought home at once.

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The Déroulède Trial Of very small intrinsic importance, but of a great deal of dramatic and pictorial interest, was the trial of M. Paul Déroulède, the well-known poet, and M. Marcel Habert, who were charged with inciting soldiers to insubordination on the day of the election of President Loubet. This trial was conducted with declamation, appeal, denunciation, applause, and an abundance of what the newspapers call sensation. Neither of the defendants denied the charge. M. Déroulède, who seized the occasion to air, in the most jaunty fashion, his antagonism to the Government, declared that what he desired was not the establishment of a monarchy, but of a plebiscitary republic. The defense of the defendants appears to have consisted chiefly of orations on their patriotism and attacks on President Loubet, whom the attorneys tried to discredit by connecting him with the Panama scandals. When M. Déroulède was called to order by the judge, he promptly responded by inviting that official to imprison him, and declared that he would not cease his attempts to overthrow parliamentarism. At the close of the defense made by his counsel, the poet again declared his readiness to repeat the words for which he had been reproved and the offense of which he had been accused. After an absence of twenty-two minutes, during which time the prisoners held a levée, the jury returned with a verdict of acquittal. M. Déroulède has secured a certain amount of frothy popularity because he has allied himself with the cause of the army, and has tickled the Parisian palate by his exploitations of the army and his irresponsible denunciation of President Loubet.

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A Sunday Riot The sensational trial was followed by a still more sensational incident on Sunday: an incident which illustrates anew the fact that it is always the unexpected which happens in Paris. President Loubet, on the racecourse at Auteuil, was made the object of a hostile demonstration, evidently organized by that body which calls itself a "League of Patriots." The racecourse seems to have been the scene of a series of small fights, culminating in an invasion of the Presidential stand. In this invasion several policemen who were guarding the President were severely injured, and Count Christiani made a personal assault on the President, striking at him with a cane, but fortunately inflicting no injury. There was great excitement, and about thirty arrests were made. The leaders of this outburst of rowdyism appear to have been

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a number of young representatives of the aristocracy who call themselves "Jeunesse Royaliste," aided by the League of Patriots and the anti-Semites. The affair has no significance from a political standpoint, but illustrates the inflammable material which resides in a certain type of Frenchmen, and which is continually affording the enemies of France ground for satire.

❀

The Ohio Republican Convention

The Republican Convention in Ohio last week was an important political event. There are but few State elections to be held this fall, and that in Ohio is apparently to be the most strenuously contested. On the face of last year's returns, it is true, Ohio would seem certain to give an overwhelming Republican majority; but last year, when the Republicans were united and enthusiastic, their vote, though over sixty thousand greater than the Democratic vote at that election, was nearly seventy thousand less than the vote polled by Mr. Bryan. It is barely possible, therefore, that Republican apathy and disaffection might this year result in a political overturn. Interest in the State Convention centered in the question whether the factional fight between the Hanna and Foraker elements could be harmonized. The existence of this conflict in nearly all parts of the State resulted in the presence of an unusual number of contesting delegations. From Cleveland there were three sets of delegates claiming seats, and of these only one was favorable to Senator Hanna. From Cincinnati there were two, of which the one regularly elected was supposed to be favorable to Senator Foraker, though it was known to be made up of men personally satisfactory to George B. Cox, the Republican boss in Hamilton County. Within the Committee on Credentials the opponents of Senator Hanna won in every contest, and the day before the nominations were made it was freely predicted that Senator Hanna would be defeated. When, however, the vote was taken, it was found that Senator Foraker's triumphs in the Committee on Credentials had been outweighed by Senator Hanna's triumph in a personal consultation with Mr. George B. Cox. On the second ballot all the votes from Senator Foraker's city—that is, all the votes controlled by George B. Cox, who was once Senator Foraker's sponsor—were thrown for Mr. Hanna's candidate, and he was nominated. For Lieutenant-Governor, ex-Congressman Caldwell, of Cincinnati, the personal friend and devoted ally of Mr. Cox, was nominated. Altogether the Convention did as Senator Hanna wished. The reason for his victory, however, it was apparent, was less personal allegiance to him than a desire among the delegates not to identify themselves with the opponents of President McKinley. The platform adopted created no division, for it was noncommittal as to the Philippines, except that it expressed confidence in the President's leadership; it was silent as to the substitution of bank notes for greenbacks, though it condemned the Democratic demand for cheap money; and it commended President McKinley's order changing the civil service rules, without yielding so far to the spoilsmen as to demand the overthrow of those rules.

❀

Recent Anti-Trust Laws

Statutes against trusts such as pass by unanimous vote, with no opposition from the trusts themselves, have been succeeded in Arkansas and in Texas by enactments which have at least vitality enough to arouse opposition. Both of these statutes make an agreement between manufacturers, merchants, railroads, and insurance companies to fix prices and rates as criminal as an agreement among landlords to fix rents, and provides penalties cumulating with every day the illegal agreement is in force. In Arkansas the Attorney-General held that the statute forbade insurance companies which do business in that State from entering into an agreement regarding their rates in any part of the world; but the Arkansas Supreme Court has held that the statute merely covers agreements covering rates on Arkansas business. When such agreements are made by corporations or individuals, their right to do business in the State is forfeited, and any one within the State who buys from them is relieved from all legal obligation to pay for purchases. In short, those who violate the law are virtually outlawed. In Texas the statute goes

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into great detail in prohibiting particular forms of combination and monopoly, and some of these specific provisions may be held to conflict with the exclusive right of Congress to regulate inter-State commerce; but the provisions all have the merit of definiteness, and the decision of the courts upon them will enable the people to know what power they possess by State action to frustrate combinations against themselves. A judicial article by Mr. B. W. Holt in the current issue of the "Review of Reviews" puts the aggregate capitalization of trusts at $5,832,000,000—or nearly twice the value of all the real estate in New England. The assessed value of this property for purposes of taxation would form a most interesting subject for inquiry. Will not some commission make it a matter of investigation?

❀

Loyalty to Civil Service Reform

Governor Wolcott, of Massachusetts, has put devotion to Civil Service Reform above the desire either to conciliate the vote of the recent volunteers or to seem to pay them a compliment in recognition of their services. An act of the Legislature extending to these soldiers the right of appointment to the civil service of the State without examination was passed by both branches with but little open opposition. But the Governor has vetoed it in a message that sets forth clearly, not only its untimeliness and its harmfulness, but also its want of appreciation of the real motives which prompted the volunteers in their enlistments. The Governor points out that it was not until nineteen years after the close of the Rebellion that the veterans of that war asked for any "statutory preference over civilians in the Government employ," and that the preference then given was only when "other qualifications" were "equal;" and it was not until thirty years after the war that the veterans were given the exemption from all examinations which the present act would give to the young volunteers. Massachusetts, the Governor recalls, has already done what we wish more States had seen fit to do—given her volunteers additional pay over and above the insufficient wages they received from the General Government. It cannot, therefore, be accused of any lack of appreciation of these soldiers in refusing to declare that they should be given public places to which their merits would not entitle them, if they should compete with the citizens who did not volunteer or whose services could not be accepted. The fact that so few of those who were ready to support the Government were able to enlist, and the fact that the war was of so short duration, are cited as additional reasons why the helpful provisions of the Civil Service Law should not be weakened by an effort to pension these volunteers. The volunteers themselves, says Governor Wolcott, enlisted without any thought of favors of this sort, and it is more honorable to them to assume that they do not care for such preferences over their fellow-citizens than to assume that they demand them. We believe that the bulk of the volunteers as well as of the general public will indorse this attitude. The attempt to pass the bill over the Governor's veto has failed, a majority of the Senate supporting him.

❀

Planting Trees

A bill which passed the New York Legislature to increase the number of trees planted in New York City, and to put the trees under the care of the Department of Parks, was vetoed by Mayor Van Wyck. The æsthetic value of trees in cities is recognized, but their hygienic value is a comparatively recent discovery. A pamphlet, "The Summer Heat of Cities," by a physician, calls attention to the storage of heat in summer in buildings and pavements, and to consequent radiation; to the artificial heat generated in factories and workshops that is discharged in one way and another into the street; to the massing of buildings, which prevents the free circulation of air; and to the consequent very great increase of heat, with its attendant discomfort, disease, and death, especially among children. Trees, it has been positively proved, would greatly reduce these evils of city life. The arboriculturists urge that in cities all trees be put under the care of the Department of Parks, as that department is equipped to contend with the pests and diseases to which trees are subject. Now that schools of forestry are developing in this country, and the States are protecting the public lands, a greater knowledge of the value of trees will result.

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The Mazet Investigation

The insolence lately displayed by Chief of Police Devery before the Mazet Committee was last week outdone by the brutal and blackguardly conduct of Police Captain Price on the stand. In tone, manner, and language this Police Captain brought to mind the typical city "tough." He insulted the counsel of the Committee repeatedly, defied the Committee to compel him to answer its questions, and in any ordinary court of justice would have been committed for contempt twenty times over. The exhibition of his character thus made was itself again thrown into the shade by the conduct of a Tammany lawyer, claiming to be his counsel, who, after repeatedly defying the authority of the Committee, had to be ejected by force, and even, it is credibly alleged, made an attempt to draw a knife in the presence of the Committee. One is tempted at first to say that such a committee should not allow itself to be thus insulted publicly; but it must be added that in no possible way could the character of the present Tammany police administration be so illustrated and emphasized as by these object-lessons thus thrust before the public gaze. It is quite possible that these exhibitions may do more to affect public opinion than even the sickening testimony heard last week as to the prevalence under the present rule of open vice in its most abominable forms.

❀

Corruption in the Tax Department?

Mr. Moss, the counsel of the Committee, during the week began a new branch of the investigation—namely, in regard to the tax assessments of this year. The two Tax Commissioners who were put on the stand were evasive, and told as little as possible; but they had some show of reason in this, as anything they might reveal might be used in legal proceedings by taxpayers against the city. Nevertheless, Mr. Moss went a good way towards showing, if he did not absolutely show, that the immense increase in tax valuation and assessment this year as compared with last year (over $300,000,000) has not been equally placed upon property-holders. For instance, Mr. Moss read these figures: The assessment for the building at No. 1 Broadway was increased 1 per cent.; that at No. 13 Broadway, 62½ per cent.; 15 Broadway, 57½ per cent.; 17-19 Broadway, 35 5-7 per cent.; 21-27 Broadway, 57 1-7 per cent.—all over the assessments of last year. With all allowances for varying conditions, such a state of facts certainly indicates unequal assessments. There were also put forward facts about assessment which at least arouse suspicion that there was a method in the inequality, and that, in this city, taxation goes by favor. This is a very serious charge to make, and we add that the proof should be made more complete than it is at present. It need not be pointed out that the opportunities of the Commissioners and Deputy Commissioners (and the Commissioners on the stand made astonishing admissions as to the arbitrary power of the Deputy Commissioners) are such that the tax system might easily be used both for oppression of political and personal enemies and for favoring political and personal friends. If such an abuse once begins, its extension throughout the whole system is almost inevitable; and the immense and far-reaching results of the abuse need not be demonstrated.

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The Civil Service Order

The long-predicted order of President McKinley exempting a large number of offices from the scope of the Civil Service Act was promulgated last week. The effect of this order as viewed by its critics and their objections to it will best be seen by the following quotation from a statement of the National Civil Service League in explanation and criticism of it:

First—It withdraws from the classified service not merely three thousand or four thousand offices and positions, but, as nearly as can now be estimated, 10,109. It removes 3,693 from the class of positions filled hitherto either through competitive examinations or through an orderly practice of promotion, and it transfers 6,416 other positions in the War Department filled hitherto through a competitive registration system, under the control of the Civil Service Commission, to a system to be devised and placed in effect by the present Secretary of War.

Second—It declares regular at least one thousand additional appointments made temporarily, without examination—in many cases in direct disregard of the law—in branches that are not affected by the exceptions, but that remain nominally competitive.

Third—It permits the permanent appointment of persons employed, without examina-

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tion, for emergency purposes during the course of the war with Spain, thus furnishing a standing list of many thousands from which positions in the War Department may be filled, without tests of fitness, for a long time to come.

Fourth—It alters the rules to the effect that in future any person appointed, with or without competitive examination, or without any examination, may be placed by transfer in any classified position without regard to the character or similarity of the employments interchanged, and after non-competitive examination only.

Fifth—It permits the reinstatement, within the discretion of the respective department officer, of persons separated from the service at any previous time for any stated reason.

It is easy to assume that this order is a bid for political support by the use of political patronage. But there is one very important provision in it which it is not easy to reconcile with such an interpretation. It is thus described by the New York "Evening Post," which is both a vigorous supporter of Civil Service Reform and an habitual and hostile critic of the Administration in general and President McKinley in particular:

> The amended rule provides not only that no removal shall be made except for just cause and for reasons given in writing, but also that the person sought to be removed shall have notice and be furnished a copy of such reasons and be allowed a reasonable time for personally answering the same in writing, and that a copy of such reasons, notice, and answer, and of the order of removal, shall be made a part of the records of the proper department or office. It further provides that reasons for any change in rank or compensation within the competitive classified service shall also be made a part of the records of the proper department or office. This is a distinct improvement, so far as the letter of the law goes, but it remains to be seen whether its spirit cannot be violated by cunning spoilsmen.

It appears to us absolutely right that private secretaryships should not be included in the civil service list. An officer who is provided with a private secretary by law ought to be permitted to select one who is not only competent but is personally acceptable to him. Perhaps the same exemption should apply to deputy collectors, for under the present law they are responsible only to their chiefs, and their chiefs are financially responsible for them. There is reason, therefore, for the claim that the collectors ought to have the unrestricted right of appointment which the new order gives them. There is still another and larger division of appointees exempted from examination, made up of men who perform purely temporary services, and for these the delays necessitated by the requirements of a competitive examination may justify their exclusion from the classified service.

There remains, however, a large body of officials for whom competitive examinations would seem the best method of appointment. Among these are cashiers, finance clerks, statistical agents, engineers, and, above all, the positions in the Alaska school service and the Alaska customs and internal revenue service, and the superintendents and engineers having charge of the surveys, land allotments, irrigation, logging, and kindred work among the Indians. In view of the proposed colonial policy of the Administration, the exemption from civil service rules of so many of the posts in which the work to be performed is most nearly akin to that in the proposed colonies is a keen disappointment to all friends of expansion for the sake of the colonies to be governed. Nor have we seen, and we cannot imagine, any good defense of the provisions that persons now holding places by temporary appointment may be permanently appointed without examination, that persons formerly dismissed from the service upon charges of delinquency may be reinstated without examination, and that persons who have been admitted to the classified service by examinations in the lowest grade may be transferred without examination to the highest. This last change is the most important of all, because the Civil Service Commission has heretofore had full control over all such transfers. These provisions appear to be designed to give a chance for free appointment without competitive examination or test of any kind in a great number of offices which should be rigorously confined to those who have passed competitive examinations. In view of the fact, as stated by President Parker, of the Civil Service Commission, that all these changes were made without consultation of the Commission, and of the fact that President McKinley was elected upon a platform pledging the party that the civil service law should be "honestly enforced and extended wherever practicable," the new order is justly regarded by Civil Service Reformers as a serious backward step.

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Justice and Retribution

The action of the Court of Cassation in reopening the Dreyfus case and ordering a new trial goes far to justify the faith of those who have held from the beginning that the French people would not long remain the victims of an organized lie, nor permit themselves long to remain accessories after the fact to one of the most monstrous pieces of injustice in modern times. It is true that the circle of persons immediately connected with the Dreyfus case has been small; but the relation of the chiefs of the army and of many chiefs of State to it has been so intimate that the dishonor which has befallen them rested upon France herself. So long as this iniquity was hidden there could be no hope for the moral regeneration of France. The sin has now been confessed, for the conscience of France has never been asleep. From the very beginning a small group of men faced the fanatical hatred of the anti-Semites—as brutal a party as has ever appeared in politics; faced the blustering wrath of the army, absurdly jealous of what was called its "honor" but in reality involved the reversal of every instinct and principle of honor; and faced the anger of the populace, easily stirred and violently excited by all kinds of insinuations respecting the heinousness of the offense and the danger of international complications.

Zola's indictments have been sustained at almost every point; but the most dramatic aspect of the outcome of the Dreyfus affair is not the decision to give that unhappy victim a new chance for his life, but the swift and terrible retribution which has overtaken his enemies. No dramatist has ever conceived a retribution more swift and inclusive. There were three chief witnesses against Dreyfus. One of these was Colonel Henry, who subsequently, after public confession of his forgery and perjury, either died by his own hand or by the act of his accomplices who wished to get him out of the way. Second in importance and villainy was Esterhazy, who also confesses himself a forger and a perjurer, who is a fugitive and will without doubt speedily fall into the hands of the executors of the law, while in the meantime he is pilloried before the whole world as one of the most contemptible villains in recent history. The last of the three is the notorious Du Paty de Clam, who at this moment is in the prison to which he succeeded in committing Captain Dreyfus, from which he is not likely to emerge except as a condemned felon. A cheaper set of tools and accomplices in a low piece of villainy were probably never collected; and now that the light has been let through the so-called evidence and upon the so-called witnesses, it is amazing that men of any experience could for an instant have been imposed upon either by the evidence or the witnesses. As a matter of fact, they were not imposed upon; there are other and greater criminals than those who have committed suicide or confessed their crimes. They are the Generals of the Staff, whom the world has been slow to hold responsible for this infamy, but upon whom events are fastening the responsibility with appalling rapidity and certainty.

The evidence in the case, now fully before the public, may be very briefly described and as briefly dismissed. It was in the form of three documents: First, the much-discussed *bordereau*, the only one of the documents which Dreyfus or his counsel was permitted to see, which is now known to have been written by one of the so-called witnesses against Dreyfus. Second, the famous "secret" document, which could not be shown for fear of disturbing international relations, which was secretly guarded by General Mercier, and in which the only clause which can be construed as having the slightest relation to the case is the obscure phrase "that animal D——." Third, a letter alleged to have been written by an attaché of one foreign embassy to an attaché of another foreign embassy, inculpating Captain Dreyfus, which constituted the ground of General Cavaignac's declaration in the French Parliament that he knew Dreyfus to be a guilty man. This letter was forged by Henry under the direction of his superior officers. These three documents and three witnesses have sent Captain Dreyfus into an exile worse than death, have kept France in a turmoil for nearly five years, and have inflicted a stain upon the French army which it will take many deeds of heroism to efface. On the other side of the ledger, however, stands

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conspicuously written the name of Zola, whose heroic defense of justice and liberty and whose brave espousal of a hated cause have given him a new place in French history; and that of Colonel Picquart, an army officer who had the courage to stand alone within army circles against army sentiment, and to whom is due the first blow which shattered the structure of lies. In the dismal chapter of cheap deceit and vulgar dishonor these names illustrate the great qualities of French character.

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A Foul Aspersion

Let us have an end of this twaddle about benevolent assimilation and all the rest of it. It deceives nobody. We are simply conquering 8,000,000, more or less, of mightily mixed Orientals, for what we think can be made off of them and their country. We may, after we get done killing, looting, burning, and laying waste in general, try to bring the Tagals and the others up in the way they ought to go, but that will be done to gratify our own pride, and in the hope that it will help towards lining our own pockets.—*Chattanooga (Tenn.) Times.*

It is an ill bird that fouls its own nest. It is a poor patriotism that slanders its own people. What have the American people ever done that would justify even their bitterest enemy in saying what the Chattanooga "Times" here says, and the New York "Evening Post" copies without reproof and with apparent indorsement?

The American people won liberty for themselves in the American Revolution, and straightway opened their doors to the oppressed of all other lands, and invited the poor to share the wealth of the new continent on equal terms with the men who had won it by their blood and treasure. They conquered liberty for the African, and, the war over, taxed themselves, the South by direct taxation, the North by generous contributions, to give the African the same education which they gave to their own children. Individuals have robbed and plundered the Indians, but the Nation as a Nation has expended millions of dollars in giving to them education and industrial civilization —not always wisely, but with generosity. By purchase and by war Americans have won more than half the territory which they now possess. They have not only extended over the inhabitants the same free institutions which they themselves enjoy, but they have offered the land to any men, of any race or religious faith, who would occupy and cultivate it.

But this was what our fathers did. Perhaps we, their sons, have degenerated. We have emancipated Cuba. We have expended millions of dollars and hundreds of lives in this war of emancipation. And with what result? It is less than ten months since the armistice with Spain was agreed on, and less than six months since the final treaty was signed by President McKinley. Has our administration since then been devoted to seeing what we can make out of the Cubans and lining our own pockets? or has it been devoted to giving them the rights which Spain denied to them, life, liberty, and the pursuit of happiness? Here, in brief, is the record in Santiago; similar work has been done in Havana, Guantanamo, Baracoa, Gibara, Holguin. Santiago was indescribably filthy. It is now as clean as New York or Boston. Its death-rate was nearly seven hundred a week; its death-rate now does not exceed thirty or forty a week. Its stores were closed and its streets idle; now its streets are full and its stores open and full of buyers. It was without a market; its market now is as well supplied as those of our best American cities of equal size. A year ago there was not a cultivated plant within ten miles; now there is scarcely an uncultivated acre. A year ago there was not a single public-school building in the city; now there are seventeen elementary and grammar schools, with an average attendance of nearly 2,000 pupils. Then governmental corruption was universal; fraudulent accounts and the exaction of overpayment by officials was the rule; now they are almost unknown. The courts are reorganized; laws have been promulgated guaranteeing rights of person and property which for three centuries of Spanish misrule have been unknown; bull-fighting and cock-fighting are prohibited; tradesmen are required to give just measure according to standard weights and measures; Cubans have been appointed not only to minor offices, but as mayors; under United States supervision and subject to United States veto, local self-government is already well under way. Meanwhile Christian benevolence has offered

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to provide Cubans who wish to teach at home with free education to fit them for their work, and has opened free Christian churches to which already Cubans are flocking in great numbers. In nine months one church in Santiago, the Baptist, has received a hundred and forty members.

What reason has any one to believe that the establishment of American sovereignty in the Philippines would not be followed with similar results? What justification has the Chattanooga "Times" for its original and the New York "Evening Post" for its borrowed slander of Americans? Christ said, "With what judgment ye judge ye shall be judged." This is a right rule of judgment. For in judging men impute to others motives of which they are conscious in themselves. The man who can see no nobler motive for the American battle against despotism in Cuba and anarchy in the Philippines than a desire by Americans to line their own pockets, by thus aspersing the motives of men whose unselfish patriotism he cannot comprehend, affords a just ground for suspecting the motives which dominate him.

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Lost and Found

The New York papers give dramatic accounts of the discovery and return of Marion Clark to her mother. The story of the abduction of the babe had stirred innumerable hearts and set innumerable eyes upon a half-conscious watch for her recovery. So when a strange woman with a child appeared in a village street some thirty miles from New York, the daughter of the storekeeper looked up a newspaper picture of the lost child to confirm her awakened suspicions. The strange woman next appeared at the post-office, and the postmistress made the same guess and looked up her picture also to confirm it. The deputy sheriff was hunted up and was put upon the quest, and was presently driving a fast horse to the nearest justice of the peace, twelve miles away, for a warrant. Every farmer on the route was interested to aid the sheriff's efforts. Telegraphic messages were sent to the city: Come up; perhaps we have found the lost! When the deputy sheriff appeared at the village with the woman and the child, the whole countryside was alive with excitement. When the father reached the village to identify the baby, he "fairly fought his way through the dense throng" which had gathered at the door. When father and babe recognized each other, there were few dry eyes in the room. When the special train which was carrying father and child to their home arrived at Weehawken, there was a throng there waiting to welcome them. In the drive from the ferry the carriage was followed by a cheering crowd. All along the streets, as the carriage clattered by, windows were thrown open and word was passed from house to house, The baby is found! Full five thousand people were waiting in front of the Clark home to welcome the return. "'Is the baby all right?' asked a mother, tremblingly, as she held her own little one tightly to her heart. 'It is,' was the reply. 'Thank God!' she exclaimed, and in a moment was lost in the throng." The crowd which had shared the mother's suspense were determined to share her joy. "To the window; to the window; bring the baby to the window!" was shouted by hundreds of voices.

A chubby, golden-haired baby in its mother's arms, a tiny hand fluttering a salutation to a cheering multitude, a background of joyous faces in a gaslit room, constituted a second-floor window scene that will linger long in the memories of the people who stood in front of Mr. Clark's home. The incident was as dramatic as it was joyful. The mother stood at the window with the child clasped to her breast. The crowd went almost wild.

Such a scene as this makes us realize that human brotherhood is something more than a name. A touch of sorrow makes the whole world kin. We do in very truth bear one another's burdens. A thousand mothers besides that one in the street clasped their own little ones more closely to their breast when they first heard of the abduction, and cried to God for Marion Clark's rescue; clasped them again more tightly to their breast when they heard of her recovery, and thanked God that she was found. It is more true than we are wont to think that no one liveth to himself and no one dieth to himself. It is the custom in Paris for pedestrians, when they meet a funeral in the streets, to stop with uncovered heads while it passes by. This is but the outward and visible sign of a real respect for the grief of the unknown mourners.

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We feel the common sorrows but lightly, and it is well we do, for they are so common that otherwise we should be crushed by them. But all sorrows and all joys are ours. He is but a poor soul who does not in very truth weep with those that weep and rejoice with those that rejoice. Wireless telegraphy has demonstrated to us that there are electric currents where there are no wires on which they can travel. So such a scene as this attests the fact that there are waves of human sympathy which run from home to home and heart to heart even where there are no connecting links of blood and friendship, or previous acquaintance.

But there is more in this incident than that.

Many a minister will hereafter tell the story of Marion Clark's recovery to illustrate the parable of the Prodigal Son. And in truth it is more than an illustration—it is a revelation. Not only is the whole world kin; heaven and earth are also kin. The celestials sorrow in the sorrows of earth and rejoice in its joys. "There is joy in the presence of the angels of God over one sinner that repenteth," is not the expression of the fantasy of a poet; it is the testimony of a living witness to a fact. Homer makes the gods share in the experiences of his heroes —in their joys and sorrows, their jealousies and contentions. Doubtless his interpretation of celestial sympathy with earthly experience is very crude and often barbaric; but his poetic genius discerned the truth which Christ subsequently expressed, purified of all pagan grossness. There are worse abductions than that of Marion Clark; and when treacherous friends have lured away a son or a daughter from the purity of home, the unseen angels of God watch over the loved one, and when that loved one returns, the angels of God rejoice with them that rejoice. This human sympathy is itself the witness of a celestial fellowship, and in both the human sorrows and the human rejoicings the life and love of God are revealed. For it is God in us who makes us sharers in each other's joys and sorrows.

Let no one, then, think that he is alone in his sorrow. Humanity is one; heaven and earth are one; God and man are one. If every heart knoweth its own bitterness, it is also true that "as in water face answereth to face, so the heart of man to man." We are never alone in either our griefs or our joys. Invisible bonds unite us to our fellow-men, to the angels of God, to God himself. Our sorrows and our joys are theirs; their sorrows and their joys are ours. Selfishness is unreal; love alone is true.

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Cuban Relief

Testimony as to the need of help for the rural Cubans continues to come from responsible persons familiar with the facts. Colonel J. S. Pettit, of the Fourth U. S. Volunteer Infantry, writes to the Cuban Industrial Relief Fund: "I want to bespeak help for my district. I have just returned from Cuba with my regiment, where I was for seven months Military and Civil Governor of the District of Manzanillo. We have relieved hunger and distress; but they need seeds, implements, and clothing for women and children—muslins, calicoes, . . . new material in bulk. . . . They need hoes, Cuban style, rakes and shovels, the working man's machete, seeds, etc." It is part of the plan which Mr. William Willard Howard is now putting into operation in Cuba to give to the women who can do nothing else work in the making of garments; and the sending of piece goods, as Colonel Pettit suggests, will contribute materially to that.

CUBAN INDUSTRIAL RELIEF FUND

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Crocker Hall, South Framingham, Mass.	3 00
W. W. L., Newburg, N. Y.	5 00
J. C. N., Canandaigua, N. Y.	1 00
S. W. H., Canandaigua, N. Y.	1 00
From a Friend in Maine	20 00
M. C., Richmond, Ind.	5 00
J. M., Ithaca, N. Y.	1 00
A. P. M., Brandon, Manitoba	1 00
H. J. H., Springfield, Ohio	2 00
W., Norwich, Vermont	1 00
Woman's Home Missionary Society, North Sharon, Mich.	5 00
F. W. K., Hardwick, Mass.	5 00
L. B. C., Murray Hill, N. J.	10 00
J. S. J., Detroit, Mich.	10 00
Cash, Denver, Colo.	2 00
A Friend, Painesville, Ohio	50
A Friend, Exeter, N. H.	2 00
A Friend, Utica, N. Y.	5 00
E. H., Chicopee Falls, Mass.	2 00
E. C., Chicopee Falls, Mass.	1 00
G. C., Baltimore, Md.	1 00
Hale Bible Class, First Congregational Church, Denver, Colo.	3 30
L. B., New London, Conn.	10 00
C. S. K., Cleveland, Ohio	2 00
F. J. H., Oberlin, Ohio	5 00
Total	$2,092 53

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THE REGENERATION OF CUBA

BY GEORGE KENNAN[1]

VIII.—Havana

COMING from Santiago to Havana, on the first day of February, was almost like coming from a quiet Wisconsin village to Chicago on the eve of a Presidential convention. The square in front of the Inglaterra Hotel was ablaze with gas-jets and electric lights, which illuminated brilliantly the tinted façades of the clubs, theaters, and hotels that stood about it; scores of lighted hacks were dashing hither and thither with a continuous rattle over the cobblestone pavements; the sidewalks of the great tree-set boulevard known as the Prado were so crowded with laughing, chattering pedestrians that one could hardly make one's way along them; hundreds of men were sitting at little round tables out in front of the cafés, smoking, drinking, and talking Cuban politics in the soft, warm air of a Cuban night; while the spacious bar-room of the Inglaterra was filled with an inarticulate roar of voices from a great crowd of Cubans and Americans, most of whom were shouting and gesticulating as excitedly as if they were delegates at a National political convention in Chicago or St. Louis.

This part of Havana at night has an air of brightness and gayety more suggestive of Paris than of any city that I have yet seen in the Western hemisphere. Everything is on a smaller scale, of course, but the brilliantly lighted Prado and square, with their rather showy architecture, the leafy trees, the hurrying cabs, the crowded sidewalks, the little round tables out in front of the cafés, and the continuous hum of voices, deepening almost to a roar in front of the bar-rooms of the principal hotels, are all Parisian rather than distinctively Cuban. The music, however, if there happens to be a ball in one of the great theaters, as there was on the night of our arrival, is a sufficient reminder that, although the atmosphere and general effect of the scene may be Parisian, one is very far from Paris. The unmelodious but triumphant blare of the horns, the sharp click of the big scratch-gourd, and the low, intermittent rumble of the differently tuned kettledrums, may be heard, perhaps, in Central Africa, but not elsewhere, I think, except in Cuba. The last sound that came to my ears before I fell asleep Wednesday night was this wild, barbaric "danzon" music from an adjacent theater, and I heard it, or dreamed it, until the light of dawn began to come faintly into my room.

I was awakened early by the cooing of pigeons, the crowing of cocks, and the clucking of hens in the chicken-coop annex to our room, and opened my eyes with a vague, bewildered impression that I was on my way from Guantanamo to Baracoa and had gone to sleep the night before in a Cuban barn. Finding it impossible to sleep any longer, I dressed and went down to a meal which in an American hotel would have been breakfast, but which in the Hotel Inglaterra consisted merely of coffee, bread, and semi-fluid canned butter from Denmark. Although the hotel was crowded to overflowing with Americans, the proprietor made no attempt to cater to American tastes or conform to American customs. If you did not like to pay four dollars a day in American gold for two Spanish meals and a half-interest in a bedroom ventilated through a chicken-coop, you were at liberty to go somewhere else. If you felt aggrieved because the waiters were inattentive, or the elevator ran only half the time, you had the same remedy. I am told that before the invasion of Havana by a horde of American tourists, speculators, promoters, and adventurers, in the latter part of January, the Inglaterra was a fairly good Spanish hotel; but at the time of our visit it was managed with a cynical disregard for the comfort of its guests that was based, doubtless, upon the

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knowledge that the guests had no other place to go. Previous residence in the Anglo-American Club at Santiago may, perhaps, have rendered me over-critical and exacting, but such was the impression that the hotel made upon me.

When Mr. Gray had finally been awakened by the noises in the chicken-coop, and had had his coffee, we called a hack and took a drive through the city and out to the Christopher Colon cemetery.

Central Park and the Prado in the daytime, and especially in the early morning, are not so suggestive of Paris as they are late at night; but the street and square are clean and well cared for, and the wide spaces, as well as the height and comparatively modern architecture of the buildings, give to this part of the city an appearance quite different from that presented by Cuban cities generally. It is only from the Park or the Prado, however, that Havana looks at all like a French or an American city, even at night. As soon as you turn into one of the narrow streets that lead down to the bay, you are reminded of Santiago Baracoa, and the Cuban towns of the older type. Obispo Street, along which are situated the best and most important of the retail shops, has sidewalks only two feet and pavements only eighteen feet in width, and when, toward noon, it has been roofed with canvas awnings, which are stretched across it to exclude the vertical rays of the sun, it looks like a long, narrow arcade, filled with the soft, filtered light that comes through the closely woven fabric of a tent.

All parts of the city that we visited in the course of our drive seemed to be at least superficially clean, and there was no more dirt or rubbish in the streets than in the streets of Santiago. In the vicinity of the old Spanish post-office, and here and there along the water-front, there were foul, sickly odors that seemed to come from choked or neglected sewers; but in all the higher parts of the city the air seemed fresh and pure. It was perfectly evident that, even in a single month, General Ludlow and Major Davis had made a great change for the better in the sanitary condition of the place.

After going down to the shore of the bay and inspecting superficially the part of the city that lies between the water-front and the Inglaterra Hotel, we drove out Reina Street, past the high fort of Principe, to the Christopher Colon cemetery, which is situated on the crest of a low hill, two miles or more from Central Park and the Prado, and almost directly back of the beautiful seaside suburb known as Vedado. We were stopped at the high, arched gateway by a guard of American soldiers, who informed us that vehicles, other than hearses, were not allowed to enter the inclosure, but that we were perfectly at liberty to go wherever we liked on foot. One of the soldiers, who was off duty, offered to accompany us in the capacity of guide, and, alighting from our carriage, we entered the gate and walked through the main alley toward the graves of the American sailors who perished in the ill-fated battle-ship Maine.

The Christopher Colon cemetery, which is the only Roman Catholic burial-place in Havana, is a rectangular walled inclosure about half a mile square, intersected at intervals by walks or alleys, shaded here and there by trees, and thickly set with marble columns, crosses, and slabs of the usual forms and designs. Many of the monuments are of great beauty, and the cemetery, as a whole, shows more evidences of care and attention than are common in Spanish-American burial-places; but there is nothing distinctively Cuban about it except the corpse-destroying house and the bone-pit. In order to make clear the part that these adjuncts of a Cuban burying-ground play in the treatment and disposition of Cuban dead, I must explain briefly the relation that Cuban cemeteries bear to the established Church, and the methods adopted by the priesthood for their management and control.

Up to the time when I left Cuba, all the "consecrated" burial-places on the island were the property of the Roman Catholic Church, and were under the direct and exclusive control of the Roman Catholic clergy. Private individuals might lease plots of ground in them for a term of years, and might renew such leases, from time to time, by making fresh payments; but they could not, as a rule, buy these lots, nor obtain such title to them as would insure perpetual possession. If a lease were not renewed when it expired, the priests, who virtually owned the ground, had a right to remove the occu-

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pant of a grave and put another corpse in his place, just as they would eject the occupant of a rented house who had failed to pay his rent and put in another tenant. So far as I could learn, the priests had no right to forbid the burial in consecrated ground of a man who, during his lifetime, had been a member in good standing of the Roman Catholic Church—even although his relatives might be too poor to lease a grave; but they did have a right to refuse to read the burial service over him, and if, at the end of a week or ten days, they wanted to put another corpse in the place that he occupied but had not paid for, they were perfectly at liberty to dig him up and make some other disposition of his remains. As the people of Havana die at the rate of from one hundred and fifty to two hundred per week, as they must all be buried in this cemetery, and as the priests can turn them out of their graves and put other corpses in their places as soon as their relatives cease to pay rent, the Christopher Colon cemetery is a source of large revenue to the Church. Commercially, it is precisely equivalent to a big block of tenement-houses, except that when living tenants are ejected for non-payment of rent they take care of themselves; whereas dead tenants, when exhumed, must be in some way disposed of. This difficulty the priests have met by establishing in every large cemetery a corpse-destroying house and a bone-pit. When a dead man's relatives are too poor to rent a grave, or when, if they have rented one, they default in the payment of rent, the priests dig the body up, take it to the corpse-destroying house, remove the flesh from the bones with quicklime, and then throw the skeleton into the bone-pit.

The soldier who went through the cemetery with us had no literary culture, and was coarse and profane in language; but he seemed to be a man of strong, original character, and he held very clear and positive opinions with regard to Cuban priests and the Cuban Church.

"I'll show you," he said, with feeling, "how the black-robed cormorants treat *their* dead." And he exclaimed, as we walked away from the flag-decorated mounds that marked the graves of the sailors of the Maine: "I've been here at this gate for three weeks, off and on, and I've seen the whole infernal process. They won't even pray over the bodies unless they get their miserable fees; and in less 'n a week they dig 'em up, eat all the flesh off of 'em with quicklime, and then pitch their bones onto the bone-pile. Oh, they're a sweet lot, they are! Infernal cannibals, I call 'em."

"Don't they have funeral ceremonies at the grave?" I inquired.

"Ceremonies? Not much! If the relatives of the dead can pay a dollar or two, the black-gowned scoundrel in the house at the gate comes out with a basin and a clothes-brush and slings a little holy water at the hearse as it goes in; and that's all the ceremony there is. If the man's friends are rich, and can pay the shaven-headed old cormorant enough, he'll read the whole prayer-book over the grave; but it's no pay, no funeral. Most times they just put the coffin in a hole and cover it up, and nobody says nothing. And then, when they want the grave for another corpse, they dig the first one up and take him to the lime-box and the bone-pit. I'll show you the whole thing. How's y'r nerve? D' y' mind seeing a naked corpse put in a lime-box after he's been buried a week and dug up?"

I replied that I didn't go around searching for sights of that kind, but that I had come to the cemetery to see all there was to be seen, and that if he could stand it I thought I could.

"Y' can't 'most always tell," he said, reflectively, "how it'll strike people. I brought an American lady here to see it one day last week, and described it all to her beforehand, just as it was. She said she wasn't nervous, and she would see it; but she fainted dead away. . . . But," he added candidly, after a pause, "it ain't pleasant."

By this time we had reached the corpse-destroying house, which stood away in the back part of the cemetery. It was merely a half-open, half-inclosed shed, with a long and broad table under the roof of the open part, where coffins might be laid while bodies were being taken out of them. In another neighboring shed there was a big pile of lime, and on the ground here and there were half a dozen wooden boxes, six or seven feet long and twenty inches deep, which seemed to be lined with zinc, and which were evidently used

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in the manner that the soldier had described. The work of the day had not begun, apparently, and if there were any bodies in process of conversion into skeletons, they were hidden in the closed part of the house. There was a faint odor of corruption in the air, and the place was full of ghastly suggestions; but, to my secret relief and the soldier's manifest disappointment, there was nothing repulsive to be seen. From this house we went to the bone-pit, which is situated in the extreme northwestern corner of the cemetery, on the right-hand side of the gateway as one enters. Just before we reached it, we met another soldier coming from it with a double handful of human teeth, which he had just extracted from a lot of Cuban skulls. He exhibited them to us with pride as he passed, and said that he was going to send them to his friends in the States as "soo-veneers"!

The bone-pit proved to be a rectangular excavation in the ground, forty or fifty feet square and of unknown depth, surrounded by a low wall of rubble or brick covered with cement. It was filled nearly to the level of the ground with dismembered human skeletons of both sexes and all ages, lying in disorder and confusion inextricable. In one corner I noticed an old metallic casket, bottom side up and with all the handles pulled out of it, and in another place some of our soldiers had piled up twelve or fifteen skulls in such a manner as to suggest half-buried skeletons crawling up out of the mass of bones to stare at us over one another's heads. How deep this bone-pit was, and how many thousands of human skeletons it contained, I had no means of finding out; but in one corner, where somebody apparently had been trying to dig to the bottom, I could see to a depth of twelve or fifteen feet. As far down as that the bones extended in a solid mass, and the bottom of the excavation was perhaps fifteen or twenty feet lower still.

As I did not care to collect any "soo-veneers," nor to get myself photographed with a skull under each arm and a thigh-bone in each hand, as our guide said he had already had himself photographed, I looked at the great mass of human remains for a moment and then walked back toward the center of the cemetery. As I passed the beautiful marble monument erected over the bodies of fifty or more firemen who perished in a great conflagration in Havana some years ago, I could not help wondering whether, if the municipality should cease to pay rent for the plot of ground where these brave men lay, the priests would dig up their moldering remains and throw them, like carcasses of so many pariah dogs, into the ghastly pit from which I had just come.

The practice of exhuming and removing corpses whose grave-rent has not been paid explains the absence in most Cuban burial-grounds of old graves and old gravestones. The town of Baracoa has been in existence nearly four centuries, but I could not find in its cemetery a single monument or gravestone that bore an earlier date than 1850, and I saw very few that were earlier than 1870. All bodies buried there before the middle of the present century had probably been exhumed and thrown into the bone-pit. What disposition had been made of the gravestones that marked their locations I do not know. The relatives may have reclaimed them, or the priests may have sold them to the stonecutters as raw material for new tablets.

For the priests of Cuba, as a class, I have very little respect; but I do not know anything that is more discreditable to them than their refusal to read the burial service without prepayment, and their treatment of the bodies of their dead parishioners when no more rent can be collected from the ground in which such bodies lie. If they would only cremate the bodies that they dig up, it would be less ghastly; but to destroy the flesh with quicklime and then throw the bones into an open pit to bleach in the sun and rain is unnecessarily heartless and brutal.

There seems to be a great reluctance in Cuba to destroy completely the human body. The priests discountenance cremation, of course, because it would deprive them of their graveyard rents; but the common people are quite as much opposed to it, and their opposition seems to be based on a vague fear that if the body is completely reduced to its original elements the angel of resurrection never will be able to get it together again. With a skeleton to build on they seem to think that he can reconstruct it, even although all its softer parts have entered into new

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combinations with lime; but in the absence of a framework what can he do?

As we approached the gate, on our way out, we met two hearses coming in; and in order to see whether there would be any religious ceremony at the graves, we turned back and went with them. The caskets that were taken out of these hearses, as well as the dress and appearance of the relatives who carried them to the graves, seemed to indicate that the bodies to be buried were those of persons who, in life, had belonged to the middle social class; but they were put into the ground and covered up, as expeditiously as possible, without ceremony, service, or prayer; and the priest in the house at the gate did not even take the trouble to come out and—in the words of our guide —"sling a little holy water at the hearse." I know that he was there, because I saw him; but evidently he had not been paid to officiate at these funerals, and he was not living there for his health.

As the gravediggers began to fill up the graves, the few male relatives who had accompanied the bodies to the cemetery strolled back to the gate and got into their carriages; Mr. Gray and I followed their example, and, with the hearses ahead, we all drove at a brisk trot back to the city.

I am glad to say that, since I left Cuba, Governor-General Brooke, upon the petition of a large number of cities and towns, has issued a decree declaring that all cemeteries in Cuba shall henceforth be regarded as the property of the municipalities, and that "if the Roman Catholic clergy desire to maintain their claim to ownership, they must do so in the courts of justice." This, of course, will deprive the priests of their power to extort graverent from the relatives of the dead, and will prevent them from digging up the remains of persons whose rent is in arrears. It is to be hoped that the municipalities will now abolish the bone-pits, and either allow the bodies of the dead to remain undisturbed in their places of burial, or destroy them with fire if, in the neighborhood of large and crowded cities, it should become necessary, eventually, to dig them up.

Two or three days after our arrival in Havana, Mr. Gray and I went across the bay to the suburban town of Guanabacoa, for the purpose of seeing our Red Cross agent, Mr. George W. Hyatt, and getting from him some information with regard to the condition of the people in the city and the province. At the outbreak of the war, Mr. Hyatt, who had lived thirty years or more in Cuba, was assisting Miss Barton in the distribution of relief to the starving reconcentrados in Guanabacoa and Havana. In April, 1898, he was forced by the war to return to the United States, and in May of that year I met him in Key West, where he was feeding a large number of poor Cuban refugees with Red Cross supplies, and was also sending such supplies to the Cuban coast, as often as he had an opportunity to run them secretly through the blockade. He was a man of high character, was thoroughly acquainted with Cuba and the Cubans, and as he had just been elected Mayor of Guanabacoa, I knew that information obtained from him would be accurate and trustworthy.

Crossing the ferry from Havana to Regla, we took a train with a small dummy engine, which runs back and forth at short intervals between Regla and Guanabacoa, and reached the latter place in about twenty minutes. We found it to be a dirty, dilapidated old town, of perhaps 20,000 inhabitants, with narrow sidewalks, badly paved streets, surface sewers, and crumbling, mildewed, plaster-covered houses. Ten thousand Spanish troops had been quartered in it only a few weeks before, and it still bore traces of their befouling occupation. Some work had apparently been done in cleaning the streets; but the air in many places was filled with nauseating odors from foul drainage in the open sewers.

We found Mr. Hyatt in a sort of warehouse near the railway station, where, under a Red Cross flag, half a dozen American soldiers, with a Cuban accountant and a lady or two, were distributing indigent rations to a great crowd of hungry reconcentrados, who seemed to be mostly women and children, and who filled the whole street in front of the warehouse from one side to the other. Mr. Hyatt welcomed us very cordially, and in reply to my questions gave me a large amount of interesting but saddening information with regard to the condition of the poor in the town and the province.

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"There isn't a shadow of a doubt," he said, "that it was Governor-General Weyler's deliberate intention to absolutely destroy the whole Cuban population; and if he had been allowed to pursue his concentration policy for another year, he would have accomplished his purpose. His plan in this province was to send out a column of four or five thousand men—a column too strong for the insurgents to cope with—and drive the whole rural population into the fortified towns, burning their houses and agricultural implements, destroying their growing crops, killing or carrying off their cattle, and reducing the country as nearly as possible to an unproductive and uninhabited desert. The Cubans thus driven into the towns had no means of supporting themselves; they were huddled together in flimsy shacks of palm-leaves and bark, where the sanitary conditions of life were murderous, and, of course, they died of starvation and disease like rotten sheep. When I left Guanabacoa in April, 1898, I was feeding, with Cuban Relief supplies from the United States, about seven thousand five hundred people. When I returned here in November, more than three thousand of those people were dead; they were dying at the rate of four hundred a month, and I found forty-two naked corpses, in various stages of decomposition, lying unburied in the cemetery. The number of deaths in this town in 1898 exceeded five thousand in a population of only about twenty-seven thousand—a death-rate of nearly twenty per cent. It has been virtually the same in all parts of the province. A little while ago I visited the insane asylum known as 'Mazzora,' at Vento, a small village in the suburbs of Havana. On the 1st of January, 1898, that asylum contained one thousand and fifteen patients. When I visited it a few weeks ago less than four hundred of them were left alive, and the sisters of charity told me that the rest had died—mostly from starvation. And yet the municipalities of the island were owing that asylum half a million dollars for the support of patients whom they had sent there.

"It was almost impossible to live here in Guanabacoa when I first got back. The air in all parts of the town was so terrible that I could not sleep nights. In the civil hospital I found the sick, two in a bed, wallowing in their own filth, and the stench there was absolutely insupportable. I have cleaned the town up as far as possible, but the reconcentrados, whom I have employed as street-cleaners, are so sick and weak that they can't do much. We are feeding about thirty-five hundred people here now, three-fourths of them destitute women and children. How near starvation they have been you can imagine when I tell you that I have seen them eating vultures' food from the sewers and garbage-barrels. Many of them have no homes and no shelter, and lie out-of-doors, or in corners of piazzas, on old provision-sacks that I save and give to them. In the course of the war I ran twenty-one expeditions through the blockade with food for these people; but the supply was wholly inadequate. The Government is now doing what it can for them by issuing to them indigent rations; but we are greatly in need of quinine, condensed milk, malted milk, and cod-liver oil for the sick.

"These destitute reconcentrados cannot return to their former homes without help, because their houses have been burned and their implements destroyed, and their farms are overgrown with grass and weeds. Every family ought to have a yoke of oxen and a plow to break up the ground, because it has lain fallow so long that it cannot be broken up in any other way; but where are they to get them? Mr. Howard's relief organization has done a great deal in some parts of the island to help the people back to their farms and get them on their feet; but the local committee of Cubans that he appointed here is inefficient, and not much has been accomplished.[1] The people are perfectly willing to work, and I could get, rent free for a year or two, land enough to supply them all, if they could only be sent to it and furnished with oxen and implements; but the first expense would be heavy, and I don't see how it could be met. It is a difficult and perplexing situation."

Late in the afternoon I bade Mr. Hyatt good-by and rode back to the city, think-

[1] Since this was written the Cuban Industrial Relief Fund organization has been strengthened, funds have been and are being contributed, and the relief work is being pushed forward in Cuba by Mr. Howard in person and by American assistants.—THE EDITORS.

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ing of all that I had just heard, and wishing that ex-Governor-General Weyler might be stripped of his rank and wealth, put into one of the palm-thatched shacks of his own reconcentrados, and fed for the rest of his natural life with "vultures' food from the sewers and garbage-barrels" of Guanabacoa.

French Workingmen and the Dreyfus Affair

By Alvan F. Sanborn

FIVE groups of people in France have honestly espoused the Dreyfus side of the Dreyfus affair almost or quite from the beginning: Jews; Protestants; foreign residents; Anarchists; extreme Socialists. Such journalists, politicians, and publicists as have been prompted by mercenary motives solely may be left out of the account.

The Jews, powerful out of all proportion to their numbers—there are very few laborers among them—are hated and feared by the working people on economic grounds, as capitalists and usurers, not by reason of crass racial and religious prejudice, as is often charged. The working people believe, wrongly it may be but none the less sincerely, that the attempt to secure a new trial for Dreyfus would not have had the ghost of a chance of success if the Jewish bank had not been back of it. The much-talked-of "Syndicate" is, to them, a reality. Numbers, in consequence, who have hesitated hitherto to range themselves on the side of anti-Semitism, have become militant anti-Semites. Because Dreyfus has had the solid support of the Jews rather than because he happens himself to be a Jew, his cause is seriously compromised in their eyes.

The Protestants, who are Dreyfusard for a dozen curious reasons, to their credit and discredit, number a scant million in all France. They belong mainly to the middle class, and are, as a labor element, a well-nigh negligible quantity. They are disliked and distrusted by the working people on economic grounds similar to those on which the Jews are feared and hated (it should be borne in mind that the French Protestant is as different from the American Protestant as the Spanish Catholic is from the American Catholic), and their present close coalition with the Jews in the interests of a Jew is calculated to intensify the dislike and distrust,

Furthermore, they are, at least it is currently asserted that they are, "Frenchmen with foreign sympathies," contemptuous of Gallic ideas and traditions, enamored of the whole range of Anglo-Saxon ideas and traditions, and bent upon reconstructing French civilization after the Anglo-Saxon model.

The Protestant support of Dreyfus, if less obnoxious to the workingmen than that of Israel, is still sufficiently distasteful to injure the cause it is intended to serve.

Whether the French Protestants are really "Frenchmen with foreign sympathies" or not, there is no doubt as to the unwillingness—or is it inability?—of the foreigners (not of Latin origin) resident in France to comprehend and sympathize with the French spirit. The English, especially by decrying French justice without taking the slightest note either of the hard position of France in Europe or of the fundamental differences between the Latin and the Anglo-Saxon legal codes, and by meddling in many ways with a situation that does not in the least concern them, have rendered themselves suspect and stirred a resentment highly unfavorable to the cause they have championed; the more that their exhibitions of righteous indignation and of tender solicitude are in forcible contrast with their normal attitude of superb indifference to what takes place about them, and have been supplemented by condescending counsel from the press of England, and—could anything possibly have happened more malapropos?—by the tragic Fashoda episode. As the Trojans of old feared "the Greeks bearing gifts," so the Frenchmen, the simple-minded French workingmen at any rate, distrust their hereditary foes, the English, even when, rather especially when, they go out of their way to bestow good advice of a high moral order,

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Anarchists in France, as elsewhere, are of two sorts:

The impatient—immediate and unconditional emancipationists; erratic, bloodthirsty apostles of reckless and indiscriminate violence for its own sake; possible throwers of bombs or conscious inciters to bomb-throwing. These are few in number, and probably include quite as many foreign refugees as native Frenchmen.

The relatively patient—semi-platonic perfectionists opposed to blind assassination and unnecessary bloodshed; pagan premillenarians, naïve believers in and yearners after a good time coming, dreamers of engaging social dreams.[1] These "philosophical Anarchists," for thus they like to style themselves, are the gentlest of men in their private relations. All the bitterness of their natures is reserved for the public chastisement of the follies, hypocrisies, injustices, and cruelties of the existing social system, whose speedy downfall they acclaim. They would replace coercion in the body politic by the unhampered play of innate human goodness and brotherly love, and usher in—sweet consequences!—internationalism and universal peace. Their philosophy, therefore, though revolutionary, is the very antithesis of brutal. They, of all contemporary social reformers, are the most eloquent; theirs is the most beautiful of all the social dreams; most beautiful, perhaps, because most impossible, and most impossible because dependent for its realization on absolute human perfection. In Paris—the same is hardly true of the country at large—Anarchism has an appreciable following among the workingmen.

Both sorts of Anarchists, the bloodthirsty and the humane, are fervent and persistent Dreyfusards; not, by their own unforced confession, from any vital concern for the fate of the individual, Dreyfus, but in the hope that the Dreyfus agitation may prove the opportunity of an epoch to demolish the army, which, of all the "powers that be," stands most in the way of their sweeping revolutionary designs.

Socialism is a great and a growing force in France. In the provincial centers, particularly the industrial centers, it is a factor to be reckoned with in politics; it is the dominant factor in Paris. The Paris Socialists poll more votes in an average year than the members of any one political party, and a large majority of these votes come from the workingmen. The French Socialists are split up into numerous groups, however, ranging all the way from highly practical manipulators of the tactics of opportunism and compromise to the most doctrinaire advocates of an immediate and wholesale redistribution of wealth and nationalization of industry.

Under the largest view, Anarchism, (based on the perfection of man) and extreme doctrinaire Socialism (based on the perfection of administrative machinery) are diametrical opposites, in that the latter would extend the authority of the central government to the minutest details of ordinary daily intercourse, while the former would abolish authority of every kind whatsoever. Nevertheless, they have in common an infinite abhorrence of existing institutions, an infinite zeal for their destruction, and an infinite faith in the benefits of general disarmament and the blotting out of frontiers. Extreme Socialism, like Anarchism, recognizes its most formidable antagonist in the army, and has seized with equal alacrity the occasion for crippling it which the Dreyfus agitation provides.[1]

Foreign residents, Jews, Protestants, Anarchists, and extreme Socialists taken together are a small minority of the French people; likewise a small minority of the working class. All the rest of France, broadly speaking, is on the other side of the Dreyfus question. It is certain that there are foreign residents, Protestants, and even Jews, both in and out of the working classes, who are not Dreyfusard. It is equally certain that there are Dreyfusards among the Catholics, and anti-Dreyfusards among the extreme Socialists.

Displeased as the workingmen are by the foreign, Jewish, and Protestant allegiance to Dreyfus, they are far more disturbed

[1] See William Morris's Anarchist Utopia, "News from Nowhere."

[1] The band of educators, scientists, and littérateurs popularly known as the "*Intellectuels*," whose utterances made a profound impression on the civilized world during the brief season the civilized world was allowed the delusion that all the brain power of France was enlisted for Dreyfus, should be added as a sixth group in any general discussion of the Dreyfus matter, but it may be omitted here, because it cannot be said to have made any impression worth mentioning, one way or the other, on the laboring masses.

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by the furious onslaught of the extreme Socialists and Anarchists on the national army. Herein lies the real key to the Dreyfus situation, in its later aspects at least.

It is in vain, so far as the downright workingmen are concerned, that the more moderate of the Protestants and "Intellectuels" affirm and reaffirm their loyalty to the army. The common people, as intelligent in France as in any country of the world, are not intelligent enough to distinguish between the attacks on "militarism" and the attacks of the Anarchists and extreme Socialists on the military régime. And this is the less to be wondered at that said Protestants and "Intellectuels" have from time to time made the fatal blunder of confounding a section of the État-Major with the Etat-Major, the État-Major with the whole corps of officers, and the officers with the entire army, and have appeared frequently in public on the same platforms with the most notorious of the army's permanent and avowed enemies. The issue of the maintenance or non-maintenance of the national defense, the "to be or not to be" of the army, once raised, all other issues have sunk into insignificance in the popular mind.

Said Victor Hugo, in the troubled days of '71: "We have all of us, we Frenchmen, a tendency to be rather men than citizens, rather cosmopolites than nationalists, rather brothers of the entire human race than of the local people. Let us preserve this tendency. . . . But let us draw tighter among ourselves the national bond, and let us recognize that there are hours when the best way to love the fatherland is to love the family, and the best way to love humanity is to love the fatherland." Just about this the French workingmen would say to-day had they the gift of facile expression. For they are convinced, whatever fair resolutions looking towards internationalism they may help to pass in international labor conventions, of the necessity of a strong national defense, and regard the internationalism, humanitarianism, cosmopolitanism, and other fine isms with which their ears are nowadays perpetually assailed, as disagreeably and dangerously premature. They are not ready, in the present disordered state of Europe, to pull the teeth of the national watch-dog or chain him up, to say nothing of despatching him.

Above all, they love their army passionately, utility quite aside, in and of and for itself—are they not, each and every man, a part of it?—as anybody knows who has seen a regiment traverse a laborers' faubourg.

"When the foreign press asserts," said M. Méline, before the Chamber of Deputies, "that this country of France is a country which has lost her conscience and her sense of justice, it is guilty of outrageous slander. France has never demanded that an innocent man be kept behind the bars. If her soul is stirred to its very depths, if she offers a resistance the strength of which the revisionists do not half appreciate, it is because, clairvoyantly, she discerns back of the Dreyfus affair a perfidious and systematic campaign against her army. The country knows that the Dreyfus affair is only a pretext. . . . She is not willing that her security be dealt a death-blow. Let me say to those who have set their hearts upon revision: 'If you wish to disarm resistance completely, if you wish the verdict which is to be rendered accepted everywhere, you must cease to attack the army of the nation.'"

Other considerations, less important but worth noting, enter into the workingmen's attitude towards the Dreyfus matter.

First, the unsettled industrial conditions incident to the long-drawn-out and disquieting agitation have made work scarce and times correspondingly hard, and the Dreyfus agitators, who, according to the workingman's logic, are responsible, are borne a heavy grudge therefor. "If a judicial blunder has been made, in Heaven's name take the proper legal steps to correct it, but don't make such a terrible hubbub about it; and leave us to earn our daily bread in peace!" is the gist of what thousands of workingmen would say if permitted to give their honest opinion.

Secondly, chronic class jealousy inclines the workingmen to feel that no attempt would have been made to exculpate Dreyfus, Jew though he be, were he not one of their "betters." In similar straits, a soldier from the ranks—a common man, a father, son, or brother of theirs—would have been left to finish his days, to their thinking, in entire oblivion.

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Finally, respect for the *chose jugée* is strong in the laboring class. The affirmation of the guilt of Dreyfus by two councils of war and five war ministers has so much impressed them that nothing short of the most illuminating proof of innocence can trouble their spirits; and such proof, whether it exists or not, has surely not been delivered to the public in that simple, clear, and direct form which alone counts with the average intelligence, little accustomed to the weighing and sifting of conflicting testimony.

Paris, France, April, 1899.

Hebrew Prophets and American Problems

Micah, the Prophet of the Poor

By Lyman Abbott

THE book which bears the name of the Prophet Micah is composed of several distinct utterances, spoken certainly at different times, possibly by different persons. Except in so far as the personality of the writer and the occasion of the writing are necessary to an understanding of the latter, it does not come within the scope of these articles to discuss disputed questions concerning authorship. That there are some interpolations in the Book of Micah is certain; that there are additions to it is not improbable; but the spirit of the writings is, in the main, the same, and in this article I shall treat the book as one, because it is one in its essential spirit.[1]

Of the personal history of Micah very little is known. He is described as a Morashtite, and as prophesying in the days of Jotham, Ahaz, and Hezekiah, kings of Judah. This description is given in the preface, written we know not when nor by whom, and appended to the book which bears his name. Jeremiah, on the other hand, tells us that he prophesied in the days of Hezekiah, king of Judah, and the best opinion limits his prophecies mainly to that reign, and it is certain that the subject matter of them is the condition of Judah, not of Samaria. The "Morashtite" indicates, probably, his birth in Moresheth, a village somewhere among the low hills which lie between the hill country of Judah and the Philistine plains. It is now a desert region, but was once inhabited by a prosperous rural people. "The irregular chalk hills are separated by broad glens, in which the soil is alluvial and red, with room for corn-fields on either side of the perennial, or almost perennial, streams. The olive groves on the braes are finer than either those of the plain below or of the Judean tableland above. There is herbage for cattle. Bees murmur everywhere, larks are singing, and although to-day you may wander in the maze of hills for hours without meeting a man or seeing a house, you are never out of sight of the traces of ancient habitation, and seldom beyond sound of the human voice—shepherds and plowmen calling to their flocks and to each other across the glens." [1]

Here Micah was probably born. In this region it is almost certain he passed his life and uttered his prophecies. A contemporary of Isaiah, his point of view and his character were widely different. Isaiah was a metropolitan; passed his life in the capital; was a counselor, at times a trusted counselor, of kings; in the best sense of the term, a statesman; in position, though not in character, in some sense comparable to Richelieu or Thomas More. Micah was a rural prophet. His life was spent among and his interests were identical with those of the country people; his heart was touched and his indignation aroused by the oppressions under which they suffered; and their wrongs, rather than perils to his country from foes without, instigated and formed the subject matter of his preaching. In these respects he might be compared to William Longland, and his prophecy to

[1] For the discussion of these disputed questions see George Adam Smith on "The Minor Prophets," Vol. I., Chapter 24; Encyclopædia Britannica, article "Micah;" and Driver's "Introduction to the Literature of the Old Testament," pages 325-334.

[1] George Adam Smith, "Book of the Twelve Prophets," Vol. I., page 376-7.

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"The Complaint of Piers the Ploughman," although it is true that Longland "spent the larger part of his life in London."

The message of Micah may be considered as treating of four subjects: sin, religion, salvation, and the source of national hope.

I. A few sentences will suffice to indicate Micah's indignation against that inhumanity of man which to him seemed the great sin of his time:

Woe to them that plan mischief,
And on their beds work out evil!
As soon as morning breaks they put it into execution,
For—it lies to the power of their hands!
They covet fields and—seize them,
Houses and—lift them up.
So they crush a good man and his home,
A man and his heritage.

. . . . . .

But ye are the foes of My people,
Risen against those that are peaceful;
The mantle ye strip from them that walk quietly by
Averse to war!
Women of My people ye tear from their happy homes,
From their children ye take My glory for ever.
Rise and begone—for this is no resting-place!
Because of the uncleanness that bringeth destruction,
Destruction incurable.

. . . . . .

Hear now, O chiefs of Jacob,
And rulers of the house of Israel:
Is it not yours to know justice?—
Haters of good and lovers of evil,
Tearing their hide from upon them
And their flesh from the bones of them;
And who devour the flesh of My people,
And their hide they have stripped from them
And their bones have they cleft,
And served it up as if from a pot,
Like meat from the thick of the caldron.

. . . . . .

Hear now this, O chiefs of the house of Jacob,
And rulers of the house of Israel,
Who spurn justice and twist all that is straight,
Building Zion in blood, and Jerusalem with crime!
Her chiefs give judgment for a bribe,
And her priests oracles for a reward,
And her prophets divine for silver,
And on Jehovah they lean, saying:
"Is not Jehovah in the midst of us?
Evil cannot come at us."[1]

In this eighth century before Christ there were men who, at night upon their beds, did not remember God, as the Psalmist did; did not devise plans of beneficence or far-reaching goodness; did not consider how they could make the world better or happier. They turned over in their busy brains at night, when they could not sleep, how they could get their neighbor's wealth into their own pockets. They looked upon a neighbor's land adjoining theirs, and coveted it; they were land-greedy; they wanted to get away from their neighbor what belonged to him; they contrived how they could get it, even though they took from him without compensation the heritage of his fathers or the product of his industry. They were willing to make money, although as the result of their greed women were driven from the cradle to take part in the work of the world's industry and eke out the inadequate earnings of their husbands and their brothers. They were willing to devour men, to eat up their substance, to strip them naked, to make them work so many days in the week and so many hours in the day that life ebbed from them and they did not live out half their time. They were willing to corrupt judges and rulers, governors and prime ministers, public men and political leaders. They entered into the church itself, and brought the spirit of greed and corruption with them; stood in what answered to the pulpit of those times and were dumb in the presence of iniquity, because iniquity was rich and strong; or spoke what they thought would be popular and well paid for—priests there who talked for hire and prophets who prophesied for money. And when a prophet appeared describing these common sins, the rich, the strong, the successful, were indignant. "Prate not," they cried; "let none prate of such things; revilings will never cease; O thou that speakest thus to the house of Jacob, is the spirit of Jehovah cut short, or are such his doings?" But the Prophet answered, as like prophets might answer now, "Jehovah's words mean well to him that walketh uprightly."[1]

Does it seem strange to us that a religious people, possessing the laws and the institutions of religion, should have fallen into such corruption as Micah so graphically describes, and should have listened so impatiently to his denunciations? And yet here in democratic America, with its great wealth, its public schools, its large industrial opportunities, can we say that there is nothing in Micah's description

[1] The translation is that of George Adam Smith in his "Minor Prophets."

[1] Micah ii., 6-8.

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that applies to us in our own time? Are there no men in our day who toss at night upon their beds, devising, not schemes for making the world richer and better and happier, not praying to their Father and remembering God upon their beds, but contriving how they may on the morrow, by some ingenious contrivance, filch the property away from their less astute or less strong neighbor? Is there no land-robbery? are there no land-robbers? as a Nation have we never desired to reach out our hand and seize on the territory of a neighbor? as a community have we never endeavored to take the land away from the Indian tribes to which we had given it? as individuals have we never sought to add field to field and land to land, until, as Isaiah says, there should be no place? Are there in America no systems of labor which drive women from the nursery and compel them to work in the shop, the factory, the field, the mine, that they may eke out the too pitiful wages of their husbands and their brothers, while the children are left at home uncared for? Are there no industries in which men cannot live out their lives because the hours and the conditions are such that men are devoured by that by which they ought to live? Do we never bribe judges? never corrupt legislators? never put money in the itching palm of politicians? Are there no corporations with us which bribe cities and States? and no legislators in city and State that are eager to be bribed? Are there no spots on any of our ermine? Does the spirit of greed and covetousness never get into the Christian Church? Are there no ministers dumb who ought to speak, none who prophesy for money and teach for hire?

The one capital sin which from Genesis to Revelation is emphasized again and again is man's inhumanity to man. It is not the neglect of what we call religious duty. It is true that men are condemned for their violation of the Sabbath with unsparing words and vigorous vehemence. But the Sabbath was man's day! The Sabbath was humane legislation! The Sabbath law said, "Thou shalt not work; thou, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor thy stranger that is within thy gates." The Sabbath was a proclamation of emancipation to the overburdened people of that time; the Sabbath legislation was legislation for humanity; the indictment of men for the violation of the Sabbath was an indictment of the crime of inhumanity to man. But I cannot find anywhere in the Bible men condemned because they have not offered sacrifices enough, or have not gone to the tabernacle or temple or synagogue often enough, or have not prayed prayers long enough or frequently enough, or have not read the Bible enough. The refrain of the Bible in its indictment of man is man's inhumanity to man. It is all summed up in that one bitter, fierce, fiery invective of Jesus against the Pharisees: "Ye devour widows' houses, and for a pretense make long prayers: therefore ye shall have the greater condemnation." This is the first lesson I find in Micah. The great sin he sees is the sin of man's inhumanity to man. There is only one way in which we can serve God: it is by serving our fellow-men. There is only one way by which we can wrong God: it is by wronging our fellow-men.

II. Micah's definition of religion is the antithesis of his description of the national sins. It is given in a trialogue between Jehovah, the people, and the prophet, the dramatic significance of which is not indicated either in our old or our revised version:

Jehovah: O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee out of the land of Egypt, and I redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him; remember from Shittim until Gilgal, that ye may know the righteous acts of the Lord.

The People: Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will Jehovah be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

Jehovah: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?[1]

This is Micah's definition of religion: the law of action—do justly; the law of feeling—love mercy; the law of the inward spiritual life—walk devoutly.

[1] Micah vi., 3-8.

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The divine law of action is justice. What is justice?

What is justice? Your own share of the general Swine's trough, not any portion of my share. But what is "my" share? Ah! there in fact lies the grand difficulty; upon which Pig science, meditating this long while, can settle absolutely nothing. My share—humph! my share is, on the whole, whatever I can contrive to get without being hanged or sent to the hulks. For there are gibbets, treadmills, I need not tell you, and rules which Lawyers have prescribed.[1]

Not this justice, as Thomas Carlyle has satirically defined it, as in truth the world practically defines it, is the divine law of action, but justice as Jesus Christ has defined it: "All things whatsoever ye would that men should do unto you, do ye also unto them; for this is the law and the prophets." This is not Christ's definition of love. For that he gives a very different definition: "A new commandment give I unto you, that ye love one another as I have loved you." The Golden Rule is simply a rule of justice. Who am I that I should expect that another man should do to me more than I would be willing to do to him if our places were exchanged? To make one's own treatment of others the standard of his expectations from them; to make his own expectations from them the standard by which he will measure his treatment of others, this is the foundation of religion. It is the law of action.

Built on that, in some sense above it, yet founded upon it, is the law of feeling: love mercy. To do justly is to *give* a man that to which he has a right; to love mercy is to *desire* to give him more than that to which he has a right. We are not always to give to men more than their rights, but we are always to desire to give them more. The sufferer may have no right to claim help from me, and I may not be able to give it to him; but if I am merciful I shall wish to give it to him. The sinner may have no right to claim my forgiveness, and I may have no right to treat him as if he had not sinned; but, if I am merciful, I shall wish to forgive and forget. Justice treats men according to their deserts; mercy desires to treat them better than their deserts. This is Christ's new commandment, "That ye love one another as I have loved you."

[1] Pig Philosophy, in "Latter-Day Pamphlets," p. 269.

The third element of religion: Walk humbly with God; humility—not thinking of one's self more highly than one ought to think; reverence—looking up to Him who is the Father of our spirits and the rightful ruler of our lives. Reverence and humility are really the same; for reverence is humility looking up, and humility is reverence looking down. Both are the children of devoutness; both are involved in "walking with God." Going to church, reading the Bible, keeping holy days—these are not religion; they are simply instruments for the cultivation of religion. Religion is doing justly, loving mercy, and walking humbly with God; it is, in the merchant, honesty; in the lawyer, justice; in the soldier, heroism; in the minister, sincerity; in society, heart-courtesy; in the home, love. Such is Micah's conception of religion. Has the world, has the Christian Church, have the noblest Christian poets, in their conception of life ever gone beyond or above it?

III. He who has keen eyes for the sins of his time, and a clear conception of what a God of righteousness demands of his people, has also a sympathetic appreciation of that forgiving kindness of which, as we have seen in a previous paper, Hosea is the great prophet.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities *under foot*; and *thou wilt cast all their sins* into the depths of the sea.

It has been said that God must be just, but may be merciful. This is not in accordance with Micah's conception. According to Micah, God "retaineth not his anger forever, because he delighteth in mercy." "His mercy," says the Psalmist, "endureth forever." What has been called "the larger hope" is implicit in these old prophets. Micah, twenty-five hundred years before Whittier, anticipated the American poet's interpretation of "The Eternal Goodness:"

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care.

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Nor does Micah fall into the error of imagining that mercy is indifferent to sin or oblivious to it. "He will tread our iniquities under foot; thou wilt cast all their sins into the depth of the sea." The fires of God are merciful fires. He that is a consuming fire will burn on until he has consumed all our sins. He will cast into the depth of the sea, not the transgressor, but the transgression; and the transgressor, relieved of his burden, will be received into the newness of divine life. Divine mercy brings not necessarily deliverance from penalty, but, sometimes through penalty, deliverance from sin.

IV. It is not unnatural that this prophet of the rural districts should believe that the rural districts will furnish the nation's deliverer:

> But thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel: whose goings forth are from of old, from ancient days.

Did Micah realize that seven centuries later Jesus would be born in Bethlehem? I think not. But this prophet saw that truth in history of which the birth in Bethlehem is both the symbol and the culmination. The great deliverers of the world have come from unexpected places, and for the most part from the common people. It is out of the unknown in the time of Ahab's apostasy that Elijah comes to proclaim the living God. It is out of the unknown that Amos, neither prophet nor son of a prophet, comes to warn Israel of its impending danger. It is the peasant son of a peasant father who blows the trumpet blast in Europe which wakes the sleeping peoples and summons them to both civil and religious liberty. It is a country squire who sets England aflame in the days of the Stuarts, and out of a despotism evokes the mother of a great republic. It is the rail-splitter who, in the slaveholding republic, becomes the emancipator of both the slave and the slaveholder. The great world's deliverers have nearly always been born in Bethlehem. It is in accordance with the analogies of history that Christ, who came into the world to be the world's Redeemer, was himself the son of a carpenter and lived and died as a peasant.

The sin of man—man's inhumanity to his fellow-men; religion—justice, mercy, humility, and reverence; forgiveness—deliverance from sin itself; the source of social regeneration—to be looked for among the common people: this is the fourfold message of Micah to all mankind.

Our New Naval Personnel

By Edward L. Beach
Passed Assistant Engineer, United States Navy

FROM time to time in the past few years much has been published in the newspapers concerning the personnel of our navy. These articles referred to have always been partisan in nature, and frequently exhibited the strongest feeling. Many of them were written by Naval Engineers, bringing to light the difficulties they met with in performing their various duties on board ship. These articles have been so numerous and so persistent, and exhibited so much bitterness towards the line officers of the navy, that the complaints of the engineers and their needs became well understood by thoughtful readers. Also many articles were published from the line point of view, and, besides bringing out the troubles and difficulties that line officers suffered from, they belittled the demands of the engineers; and thus the bitterness between these two corps of the navy was constantly augmented and became notorious throughout the country. It may be well to say here that this was not personal and was never seen on board ship, for, by tacit consent, these subjects were never discussed, and line and engineer officers have always personally been comrades and friends.

The chief demands of the engineers were for an increased number of officers in their corps, naval rank and naval title, and the right to command in their own department. On board ship the line officer commands his division, while the engineer's orders are always to take charge of machinery; this distinction has always

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been made. The engineers insisted that, from the large numbers of enlisted men under their orders, from the importance of the machinery in their charge, and from their training at Annapolis, in all justice they were entitled to naval rank and title. Line officers proclaimed these demands unnecessary, claimed that the titles of engineer officers were fit and proper, as they designated the nature of the duties performed, and always referred to the engineers as non-combatants. This last has always been a sore point with the engineers. The line officers had many grievances, such as insufficiency of numbers for the duties required, stagnation in promotion, and inadequate pay. Both corps had bill after bill brought before Congress, which were intended to correct the existing wrongs in the respective corps, and each of these bills contained matters decidedly obnoxious to the other corps, and consequently each corps always brought up all the political strength that it could summon to kill in Congress the bill of the other corps. This always proved easy to do, and thus the feelings of bitterness between the two corps became greater each year. And thus it happened that for seventeen years there was no possible legislation for the personnel of the naval service.

The law governing the personnel of the navy has been enacted by Congress on August 5, 1882. At that time our present navy was not even a dream to the enthusiast. Since then we have created a great navy of battle-ships, cruisers, monitors, gunboats, and torpedo-boats; and yet the officers provided to care for them are exactly the same in numbers as in 1882, when our navy consisted of nothing but small wooden ships, with feeble auxiliary steam power, and when the old Tennessee or the Richmond represented our highest type of war vessel. The number of officers that command and direct our navy to-day was determined at a time when this navy did not exist and was not even contemplated, and with no possible knowledge of present requirements. It was in the sincere desire to do away with glaring faults that caused officers to take much interest in proposed legislation, each officer patriotic to his own corps, operating separately, and thus bitter feelings took root and grew strong between the two most important corps of the navy. It was largely this bitterness which prevented any legislation, for Congress would never enact as a law a bill strongly advocated by one corps and vehemently denounced as most iniquitous by the other; it was not until these two great corps got together, united for a common purpose, that any action of Congress to ameliorate the existing conditions was possible. The two corps agreed upon that law known in Congress as the "Personnel Bill," which does away with existing troubles, and which also embodies new and striking features of naval organization. The real author of the Personnel Bill is Professor Hollis, of Harvard, formerly an engineer of the navy. Its effective champion was Colonel Roosevelt. The officers who had much to do with its early history, and whose emphatic approval won for it the earnest consideration of every naval officer, were Captain R. D. Evans, Engineer-in-Chief G. W. Melville, and Captain (now Rear-Admiral) W. T. Sampson. The Personnel Bill as enacted a law is essentially that of the first draft; the changes that have been made in it do not affect the vital principles originally agreed upon. When first published, it was received throughout the naval service with doubtful approval, and enthusiastic approval of it was nowhere seen. It was such a complete upheaval of time-honored naval organization that each officer wished to study for himself its probable effect upon the naval service.

Besides doing away with the inherent troubles of the old law that determined the personnel and organization of the navy, this new law abolishes the engineer corps as such. Hereafter the older engineer officers have line rank and line title, but continue in engineering duties. The younger engineers must qualify for line duties; and the engineers between these two divisions may remain as engineers in duty if they so elect, or qualify for line duties if they desire to do so. Hereafter there will be no distinction between the duties, and all officers must qualify for duties either in the engine-room or on deck, according as ordered. This law demands much from naval officers. The chief objections to it have been expressed by those who believe that the nature of the duties on deck and in the engine-room are of distinct and separate

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professions, and that it is impossible that an officer can become proficient in both. But the more the bill has been studied during the past two years, the greater has grown the favor in which it is held. The reasons for this are that the duties are not so dissimilar in general respects as some have held them to be. To refer to particular instances, it may be said that Passed Assistant Engineer Koester was educated at Annapolis as a line cadet, and because of his efficiency in drills as such he commanded a division of cadets, and in competitive drill his company won the colors because of its excellence. During the Spanish war we find him Chief Engineer of the torpedo-boat Ericsson, and in action handling guns on deck. I do not believe that any one who knows this officer doubts his ability to efficiently assume deck duties. Lieutenant Ellicott was educated at Annapolis as a cadet engineer, and is now known in the naval service as an efficient deck officer. It does not seem to be known outside of the naval service that Lieutenant Victor Blue, who deservedly won fame in Cuba, was for several years an assistant engineer in the navy, giving efficient service as such aboard several of our war vessels. During the late war the chief engineers of all our torpedo-boats except the Ericsson were young line officers. At Santiago, Assistant Engineer Proctor, of the Gloucester, was ordered to deck duty in battle, and won praise from his captain and subsequent promotion for the manner in which he performed his duty. Recently, near Manila, Assistant Engineer Winship, in a launch off shore, covered the retreat of a landing-party from the Bennington unexpectedly attacked by a regiment of insurgents, opened fire upon the latter with a Hotchkiss revolver-cannon and stopped their advance, though shot five times while so acting, and the landing-party was saved. The recent instances of the interchange of duties between line and engineer officers are numerous, and in all cases have been eminently successful. I have never served on board a naval vessel that I have not many times been strongly impressed by the engineering knowledge shown by deck officers. On board ship line officers have in their charge dynamos and their engines, and all electrical appliances, and some auxiliary machinery. They construct and are in charge of the guns and turrets placed on board our war vessels, and in performing the duties incident thereto they become proficient engineers to a higher degree in most cases than they have personally realized. To-day the battle-ship is one vast, complex machine, and to be efficient in his duties the line officer must have a fair knowledge of engineering; and this is the reason why this apparently wide departure from naval custom is really a matter of natural evolution of the naval service. The training that all cadets at Annapolis receive is almost entirely mathematical, mechanical, and executive, and this training peculiarly fits them for their duties on board ship either on deck or in the engine-room. Every cadet that graduates from Annapolis has had, besides the showy infantry, artillery, and seamanship drills, many hours in the shops, and has worked at every machine tool, and at graduation should be a fair all-around mechanic. It was Lieutenant Dashiell who, when attached to the New York, repaired the turret-moving machinery, turning out by personal work at the lathe new necessary attachments of his own design. Recently, on board the Texas, Lieutenant Haesler corrected deficiencies in the loading of the turret guns, so that the latter could be loaded from any position, instead of from one position only, as was the case in the original design.

The amalgamation of the line and engineer corps is the most striking feature of the new law. Another feature equally important is the provision insuring an equable flow of promotion for all grades. Our older officers have been captains for many years; this naturally resulted from the conditions in the navy at the close of the Civil War. Junior to them are officers who have spent more than twenty years in the grade of lieutenant. It is an axiom that officers should reach command rank before they are too old to easily carry the accompanying responsibilities. Thus it happens that our officers of high rank are of supreme excellence in their efficiency. These men possess lightning, unerring judgment on all matters pertaining to their profession, and their training enables them to give on instant notice correct decisions on matters of greatest import. Thus we have recently known

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Captain Sigsbee, of the Maine, to ram a dock in the East River, New York, rather than collide with a ferryboat which was not obeying the rules of the road. It is necessary for a navy's efficiency that officers should reach command rank when in the fullness of their vigor; and this is provided for by the new law. If an officer is kept a subaltern most of his life, and in old age is suddenly called upon to assume the vast responsibilities that the command of a battle-ship entails, it is not likely that he will be equal to the task.

These are the great features of the new law. The requirements from naval officers are great; they admit of no carelessness nor neglect, and demand the intelligent energy and zeal of all. The navies of the great countries of Europe are astounded at the change we have made, and to-day it is the topic of conversation in all naval circles. It is probable that the result will revolutionize the personnel of all other navies. We have made a precedent which the demands of efficiency as well as those of common sense will cause foreign services to follow.

U.S.S. Baltimore, Manila, P. I.

Books and Authors

Books of the Week

ESSAYS AND SKETCHES

The author of "The Cruise of the Cachalot" by that book abundantly proved that he had about the sea both knowledge and imagination. The latter quality is even more apparent in his new book, *Idylls of the Sea*. Mr. Bullen here gives us a great number of little pictures of ocean life, full of real feeling, of close and original observation, and phrased with simplicity and directness. These are followed by studies in marine natural history and a few other sketches. We like them all—except those in which alleged American dialect is introduced. (D. Appleton & Co., New York.)

Mr. Max Beerbohm shakes his jester's bells less persistently in his *More* than in his "Works." To be whimsical and fantastical without being silly is not granted to all humorists, and one is glad to find in these light and careless essays that the author has not overtaxed his vein. The reader finds things worth reading about literature and art, and often from behind the fanciful exaggeration there comes a ray of genuine critical light. The first personal pronoun is (as is usual with Mr. Beerbohn) pretty strongly *en évidence*, but it is but just to state that, if the author gibes at others, he does not spare himself. (John Lane, New York.)

As a brief general introduction to the study of Dante, the little book of Epiphanius Wilson, *Dante Interpreted*, is a good primer for the ordinary reader. It consists of an analysis of the Divine Comedy, and original translations of numerous passages in the Spenserian stanza, with an outline of the life, times, and character of the great poet, who finds in Mr. Wilson not only a sympathetic but an admiring interpreter. He holds that the "Paradiso" is "the most profound, the most artistic, the most spiritual poem that was ever written. . . . In no human production has the splendor of the human intelligence, the peace and happiness of a glorified human existence, been so sincerely, so logically, and so impressively expounded." (G. P. Putnam's Sons, New York.)

The mountains of Donegal are familiar to all those who have made the voyage around the northern coast of Ireland, of which they are the chief feature; but they are not often visited by American travelers and sightseers. *Highways and Byways in Donegal and Antrim*, by Stephen Gwynn, takes the reader out of the highways of travel into those more familiar paths which bring one nearer to the life of a country and a people. Mr. Gwynn has the gift of getting acquainted with things and persons. He knows how to put himself on easy terms with people and places; and in writing of the coast of Ireland from Donegal Bay to Larne Harbor, where, as he tells us, Irish is still the language even of trade, business, and the schools, he gives us a close-at-hand view of the country and the people. His studies are happily mixed of history, social and political conditions, and personal characterizations;

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with an appreciation of Irish humor, and a proper infusion of it into the narrative. The illustrations, which are from the hand of Hugh Thomson, are subordinate to the text, and, for the most part, in entire harmony with it; and the volume in its general appearance is very attractive. (The Macmillan Company, New York.)

NOVELS AND TALES

We are not among the admirers of Mr. W. H. Mallock either as a writer of fiction or as a teacher of political economy and social philosophy. In the first capacity he substitutes smart characterization of types for creative ability; in the second he is an anti-democrat, pessimist, and reactionist of a fortunately rare type. *Tristram Lacy* is notable chiefly for its introduction of famous people—statesmen, authors, and society leaders—in very slight disguise. Usually the author's idea seems to be to throw an air of vulgarity and humbug about all efforts to make the world better, and by reckless ridicule to justify pessimism of her children. There are unpleasant episodes and unpleasant people in abundance; no one can find in the story either hopefulness or helpfulness. As a novel the book has no coherence; it is clever in spots, but the canvas is overcrowded with futile characters, and what plot there is has no interest whatever. (The Macmillan Company, New York.)

Helen S. Thompson's *Windy Creek* is a study of unlovely features of Colorado rural life—faithful, no doubt, in a sense, but incomplete. Its people are dull, ignorant, sordid, mean-spirited, distressing to read about. Such people there are in every new community, but they are not the only people to be found by a writer of human sympathy. (Charles Scribner's Sons, New York.)

Miss Alice Brown's *Tiverton Tales* form a new and very interesting contribution to the literature of New England life in fiction. The stories are related in the sense that they deal with the same community, and present a number of different types of character under the light of different motives and aims. Miss Brown's New Englander is far removed from Miss Wilkins's New Englander. He is, as a rule, very much more attractive. He has a good deal of sentiment; there is a touch of idealism in him, and the social instinct is not crushed out of him. This group of short stories fills a place of its own, and has qualities which are not to be found in any other stories of New England life. (Houghton, Mifflin & Co., Boston.)

HISTORY AND BIOGRAPHY

The Break-up of China, by Admiral Lord Charles Beresford, is a book which will receive immediate attention because of the great significance of the subject, because of the author's personal popularity, and because he presents the most up-to-date facts to be found in any publication. His bulky volume is made up of two parts: in the first, each chapter has to do with some important city—Peking, Tientsin, Tongshan, etc.; in the second, there are descriptions of the army and navy, of railways and waterways, and there are discussions of finance, trade, treaties, and tariffs. Lord Beresford lays much stress on the reorganization of the army by British, German, or Russian officers before there can be adequate protection to foreign traders. Of course he is pro-British in the outlook for his country's interest, but that is by no means saying that he is anti-Russian. As opposed to the "spheres-of-influence" policy which Russia's persistent pushing has now caused to triumph, the Admiral pleads for the "open door." Since his words were written, however, England has been forced to sign the Russo-British agreement, and hence the book's influence is not so great as it otherwise would have been. Our author warns his readers that the fall of the Chinese Empire will be the result of the spheres-of-influence policy; personally he is convinced that the maintenance of that Empire is essential to the honor as well as to the interest of the Anglo-Saxon race. In support of this view he presents his facts clearly and tersely in a simple and sailor-like style. (Harper & Brothers, New York.)

In *The Rescue of Cuba*, by Dr. Andrew S. Draper (President of the University of Illinois), the author adheres closely to the two purposes announced at the outset: namely, to exhibit the war against Spain as an important step in the progress of the world towards universal liberty; and, second, to present a faithful picture of the heroism of our soldiers and sailors. The

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book is a small one and is intended primarily for young readers, but we cordially commend it both as a compact yet readable narrative, and for its fair-mindedness and true patriotism. Over and over again the fundamental lesson is urged that we have for the first time "become responsible for the self-government of peoples other than ourselves," not for our good but for theirs. (Silver, Burdett & Co., Boston.)

A History of the American Nation, by Andrew C. McLaughlin, Professor of American History in the University of Michigan, is an exceptionally good textbook. The events that were pivotal are singled out with judgment and insight, so that a relatively few strong lines upon each epoch make clear the manner of the Nation's political development. This development is followed to the close of the Spanish war; and the earlier movements for expansion, including the pro-slavery scheme for the annexation of Cuba, are described with a fullness unusual in textbooks. In treating the results of the Civil War the author brings out in high relief the transforming character of the Fourteenth Amendment, reducing the power of the States in relation to the Nation. (D. Appleton & Co., New York.)

Theodore Roosevelt's *The Rough Riders* needs no reviewer's praise. Every one knows what the Rough Riders did, and every one will want to know how they did it as told by their Colonel. It has been said by some newspaper pessimists that never has so small a war as that with Spain called out so great a bulk of war literature; but Americans would not be Americans if they did not want to know every side and phase of a contest in which the people's heart was engaged. And of all the books about the war Governor Roosevelt's is likely to have the widest reading. It describes in terse, frank, direct English the origin and organization of a most picturesque body of fighters, their camp life, their battle experiences, their curiously varied personnel, the odd, amusing, or heroic incidents of their campaign, their cheerful endurance under discomfort and illness, and their return to this country. No reader can afford to miss the appendices, and least of all those giving the story of the famous "round robin" and of the conditions as to food and transportation. Governor Roosevelt does not seek to push controverted questions to the front, but (needless to say) when he does touch one he speaks out with emphasis. "This is simply not so" is a specimen phrase. That the author's attitude toward the War Department is not a perversely critical one is shown by this noteworthy sentence: "The merit of keeping the army before Santiago, without withdrawal, until the city fell, belongs to the authorities at Washington, who at this all-important stage of the operations showed to marked advantage in overruling *the proposals made by the highest generals in the field* [italics ours—EDITORS] looking toward partial retreat or toward the abandonment of the effort to take the city." Throughout the narrative has spirit, straightforwardness, and clean-cut certainty of touch. It is illustrated amply and in a decidedly interesting way. We know of no recent book from which a boy could get by concrete example so many good lessons in patriotism, energy, and discipline. (Charles Scribner's Sons, New York.)

The Life of Henry A. Wise, of Virginia, 1806–1876, by his grandson, the late Barton H. Wise, is one of the biographies which illuminate history. The subject of the memoir was a Virginia gentleman of the finest type, and not one of the traditional type. Instead of being a conservative, such as we are apt to imagine all defenders of slavery to have been, he was, so far as the white race was concerned, an enthusiastic advocate of radical democracy. In the fight which he made for the overthrow of property qualifications to the franchise and for representation in the legislature based solely upon citizenship, without regard to the number of slaves a citizen might own, Henry A. Wise not only expressed the sentiments but used many of the phrases which were afterwards used by Lincoln and are now being used by radical Democrats against putting the rights of property above the rights of man. Governor Wise was elected Virginia's chief magistrate in the campaign of 1855, when "Know-Nothingism" constituted the principal issue. The manner in which the American Protective Association in those days gained its strength and met with its overthrow is nowhere more clearly set forth than in the chapter

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describing this campaign. When Governor Wise's political career became identified with the championship of slavery and the support of the Confederate cause, despite his own opposition to secession, the features of the conflict are somewhat more familiar; but the attitude of this frank, warm-hearted man and brilliant talker is always full of personal interest and charm. In his later days, it is interesting to recall, ex-Governor Wise expressed his indorsement of the Fifteenth Amendment, conferring the suffrage, on the ground that it was essential to the protection of the rights of the negro; but he could never give his consent to the Fourteenth Amendment, which "denies the sovereign right of State self-government." To follow the history of the South through the career of a man whose personality obtains so strong a hold upon us is perhaps the best way to enter into the real life of the people. (The Macmillan Company, New York.)

RELIGION AND PHILOSOPHY

Professor Charles Foster Kent, of Brown University, has added to his valuable "History of the Hebrew People" *A History of the Jewish People*, in which the general reader and the expert scholar will both find satisfaction. The exchange of "Hebrew" for "Jewish" in the title of a continuous work marks the new era that opened with the Exile in 586 B.C., and the fundamental change of mind through which Israel then passed. Dr. Kent's present volume covers the four centuries of Babylonian, Persian, and Greek domination from the destruction of the first temple to the rededication of the second by the hero Judas Maccabæus. He exhibits the political and religious significance of the sojourn of the captives in Babylon, its confirmation of monotheism, the literary and editorial work then done for the sacred writings. He describes the revival of the Jewish community in Palestine by a handful of hopeful spirits, and the decline of disappointed hopes, followed by the revival and reform in which puritanic, exclusive, hierarchical Judaism was born under Ezra and Nehemiah. Following this is the history of the second dispersion of the race, when Alexandria became the great outpost of Jerusalem, and different parties and schools of Jewish thought arose. In each of these three periods account is taken of their successive contributions to the sacred writings as a divine revelation never closed. The four centuries thus covered are the long-neglected field which modern scholars have reclaimed to fruitfulness in a right appreciation both of the Old Testament and the New. In the hands of Dr. Kent the old faith in a divine revelation changes its form but loses none of its power. It is seldom that one finds such wealth of material so luminously yet compactly presented with so judicious regard to the due proportion of the important things. The result is a work which will approve itself to those who use it. Maps and a chronological chart, appendices including a bibliography of reference-books, a syllabus of contents, and indexes of names, subjects, and texts, enhance its convenience for students. (Charles Scribner's Sons, New York.)

In a time when carping at the old Puritans has begun to give place to a craving for a larger proportion of modern Puritans to shame down our social scandals, Dr. H. Clay Trumbull's little book, *Border Lines in the Field of Doubtful Practices*, is strongly to be commended, especially to those whose habits are forming. It has all the more force as presenting the judgment on which he formed his own life in youth, and before he became a member of any church. We regret to find a book so good and morally bracing blemished at all, but our judgment is that Dr. Trumbull's objecting to games of chance, *as such*, is rationally indefensible. (Fleming H. Revell Company, New York.)

A critical monograph upon *The Value of Religious Facts: A Study of some Aspects of the Science of Religion*, by James Haughton Woods, Ph.D. (Strassburg), is for the scientific student rather than for the general reader. It gives us the impression of a thesis presented for an academic degree, and as such is one of high merit. Dr. Woods's estimate of theology as "not science, but an application of scientific principles to ecclesiastical purposes," aptly characterizes a prevailing type of theology, but not its ideal type. He cannot explain the religious impulse by any inherited or acquired experiences, but only as "a stimulus of the inner life by the divine life" which sustains our being.

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As to Christianity, his conclusion is that it will prevail in degree as it frees itself from its accretions, and deepens men's moral life. (E. P. Dutton & Co., New York.)

Since our notice, recently, of Dr. A. T. Pierson's authorized memoir of George Müller, of Bristol, a new edition has come to us of a similar work, *The Life of Trust: Being a Narrative of the Lord's Dealings with George Müller, Written by Himself.* This has already passed through two American editions, in 1860 and 1873, and differs from the last in having an introduction and a chapter on the last twenty-five years of Mr. Müller's life added by the Rev. J. R. Miller, D.D. It is a condensation of Mr. Müller's diffuse "Narrative" into one-fourth of its original bulk. Our estimate of its value has been substantially expressed already. (Thomas Y. Crowell & Co., New York.)

Dr. Jowett was especially felicitous in his occasional biographic sermons. These discussions, suggested from time to time largely by the death of public men, were often singularly happy in accuracy and insight of characterization. The volume of *Sermons, Biographical and Miscellaneous*, edited by Canon Fremantle, deals with eminent men both of the past and the present; with John Bunyan and Loyola as well as with Stanley and Bishop Tait. There are added a number of miscellaneous sermons, chosen for the purpose of showing the range of the preacher's interests, and therefore his point of view in dealing with questions of the time. (E. P. Dutton & Co., New York.)

Among the multiplying books which call attention to the missionary field none is more important than Dr. James S. Dennis's *Christian Missions and Social Progress: A Sociological Study of Foreign Missions.* To the first volume, issued in 1897, a second has now been added (copiously illustrated), and a third is to follow. This is a work which those who have been deluded by travelers' tales should at least dip into, and in which those who are attracted to social and humanitarian more than to theological and ecclesiastical interests will find abundant satisfaction. It is a thesaurus of facts from every part of the mission field, showing the actual effects thus far apparent in the promotion of education and philanthropy, the quickening of national aspirations toward higher ideals of government, the elevation of personal morality and family life, the redemption of woman from inferiority and degradation, the abolition of barbarous customs, the introduction of medical science, etc. The era of Christianized womanhood has already opened in India and China, though not so far advanced as in Japan. Though the rate of progress must be slow, because of the immense inertia of custom to be overcome, it is a constantly accelerating rate. The evidence is abundant to show that the work of a century of missions is nearing the accomplishment of vast social transformations. And yet the question must be asked reproachfully, how many professed Christians there are who take as much interest in the triumph of their faith over opposing powers as they take in the victory of their flag. (Fleming H. Revell Company, New York.)

MISCELLANEOUS

Many hands have lovingly co-operated to bring out the latest and, to the brotherhood of Yale, the most interesting of all "blue books," *Yale: Her Campus, Class-Rooms, and Athletics*, by Lewis Sheldon Welch and Walter Camp, with introduction by Samuel J. Elder (illustrated). Within reasonably compact limits it is a most comprehensive account of things past and present pertaining to the "sons of Eli," their ways and work, customs, traditions, publications, and statistics, in all the schools of the University, and in its progressive development from the old college. Several chapters have been specially contributed by members of the Faculty, full chronologies drawn up, and the historical record for the past two hundred years made complete. As this will be a standard reference book for some time to come, it is desirable that an error should be corrected in the table of the Yale-Harvard regattas. In the first of these, in 1852, at Lake Winnipesaukee, Yale entered two boats, the Undine and the Shawmut, and not, as stated, one only, set down as the "Halcyon (or Shawmut)." The Halcyon, a third boat, was ruled out of the race. The coxswain of the Undine was the late Julius Catlin, of this city. (L. C. Page & Co., Boston.)

It is rest unspeakable to read *The*

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Solitary Garden—a book in which the flowers do not suggest botany, the children child-study, nor the husband business affairs. Life is just an unfolding from day to day, in which nature is the recognized deliverer from all the ills of life. Morality is but one form of education, and there is infinite patience for the sinners. The garden solves all mysteries, all doubts, and gives a soul-refreshing bath that enables one to see God, to find one's self, to live at peace with one's self. "The Solitary Garden" is the record of a healthy woman's soul in adjustment with its environment. The author gave more than a promise in "Elizabeth in Her German Garden," and this later book will greatly increase her audience. (The Macmillan Company, New York.)

Plain Words About Food contains a series of leaflets from the Rumford Kitchen. There has been a constant demand for these leaflets ever since the World's Columbian Exposition at Chicago, 1893. They contain a popular statement of the science of cookery. There are twenty leaflets in this book by the leading scientists who have made special contributions to this science. "The Food of School Children and Young Students," "Good Food for Little Money," "Public Kitchens in Relation to School Lunches and Restaurants," by Ellen H. Richards, "Public Kitchens in Relation to the Workingman and the Average Housewife," "Proteids in our Daily Fare," by Mary Hinman Abel, are among those of special value to the intelligent housekeeper. (Rockwell and Churchill Press, Boston.)

The Cable Story Book has been added to the Scribners' series of school readers. The five selections show Mr. Cable's several styles, and must result in arousing the interest of school-children in Mr. Cable's work. The two selections "The Children's New Orleans" and "New Orleans Before the Capture" are charming. "Gregory Island" will appeal to boys especially for the battle it depicts. Some will criticise "The Story of Bras-Coupé" as of doubtful use in a book making one of a series of school readers. The story of Mr. Cable's life is told by his daughter, Lucy Leffingwell Cable. It is told with the reverent reserve of a loving daughter and the frank affection of a true friend. The editor, Mary E. Burt, has again proved her fitness for the work she has chosen. (Charles Scribner's Sons, New York.)

Thomas Nash's captivating *Spring Song* has been issued in the choicest possible form by E. P. Dutton & Co., in paper covers, with a series of full and half-page illustrations printed in colors. The little book is a model of inexpensive daintiness.

Books Received

For the week ending June 2

A. S. BARNES & CO., NEW YORK

Griffis, William Elliot. America in the East. $1.50.

DODD, MEAD & CO., NEW YORK

The International Year Book for 1898.
Dwight, Timothy. Thoughts of and for the Inner Life. $1.50.
Pemberton, Max. The Garden of Swords. $1.50.

DOUBLEDAY & M'CLURE, NEW YORK

Young, Lucien, U.S.N. The Real Hawaii. $1.50.
Markham, Edwin. The Man with the Hoe and Other Poems. $1.

E. P. DUTTON & CO., NEW YORK

Bayly, A. Eric. The House of Strange Secrets. $1.25.

GEORGE H. ELLIS, BOSTON

Randall, John Wilt. Poems of Nature and Life. Edited by Francis Ellingwood Abbot.

D. C. HEATH & CO., BOSTON

Racine, Jean. Andromaque. Edited by Benjamin W. Wells. (Heath's Modern Language Series.) 30 cts.

GEORGE W. JACOBS & CO., PHILADELPHIA

Cavanagh, Rev. William Henry. The Word Protestant in Literature, History, and Legislation. $1.

HOWARD M. JENKINS, PHILADELPHIA

Jenkins, Howard M. The Family of William Penn.

CHARLES H. KERR & CO., CHICAGO

Marshall, Perry. Vinland. 25 cts.
Launching and Landing. $1.

LONGMANS, GREEN & CO., NEW YORK

Wright, Carroll D. Outline of Practical Sociology. $2.

THE MACMILLAN CO., NEW YORK

Symonds, John Addington. The Study of Dante. $2.
Nash, Henry S. Ethics and Revelation. $1.50.
Bygate, J. E. The Cathedral of Durham. 60 cts.
The Works of Shakespeare. Edited by C. H. Herford. Vol. IV.
Mackintosh, Robert. From Comte to Benjamin Kidd. $1.50.
Lessing's Minna von Barnhelm. Edited by Starr Willard Cutting. 60 cts.
Jacks, William. Life of Prince Bismarck. $4.
Churchill, Winston. Richard Carvel. $1.50.

F. TENNYSON NEELY, NEW YORK

Williams, Thad. W., M.D. In Quest of Life.
Love, R. J. Tom Huston's Transformation.
Howell, Whitfield G. Twin Oaks.

G. P. PUTNAM'S SONS, NEW YORK

Watson, David K. History of American Coinage. $1.
Sutro, Emil. Duality of Voice. $1.50.
Allen, Grant. Miss Cayley's Adventures. $1.50.
Porter, Robert P. Industrial Cuba. $3.50.
Adams, John Coleman. Nature Studies in Berkshire. $4.50.

A. D. T. RANDOLPH CO., NEW YORK

Boardman, George Nye. History of New England Theology.

FLEMING H. REVELL CO., NEW YORK

Wishard, Luther D. The Students' Challenge to the Churches. 15 cts.
Murray, Rev. Andrew. The School of Obedience. 50 cts.

SMALL, MAYNARD & CO., BOSTON

Hale, Richard W. The Dreyfus Story. 50 cts.

HERBERT S. STONE & CO., CHICAGO

Walford, Mrs. L. B. A Little Legacy. 75 cts.
Waterloo, Stanley. The Wolf's Long Howl. $1.50.
Wilkinson, Florence. The Lady of the Flag-Flowers. $1.50.
Horton, George. A Fair Brigand. $1.25.
Spofford, Harriet Prescott. The Maid He Married. 75 cts.
Pritchard, Martin J. The Passion of Rosamund Keith. $1.50.

TRUSLOVE, HANSON & COMBA, NEW YORK

Contemporary Spain. A Compilation by Mary Wright Plummer. Introduction by Edward E. Hale, D.D.

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The Religious World

The Ordination of Dr. Shields

At about the same time that the Rev. Dr. Briggs left the Presbyterian Church for the Episcopalian, the Rev. Charles W. Shields, Professor in Princeton University, took the same step. The question of their advancement to the priesthood was also considered at about the same time, the one in the diocese of New York and the other in that of Long Island. The echoes of the strife over the ordination of Professor Briggs had not died away when we were informed that Professor Shields had been quietly ordained by Bishop Littlejohn. Professor Shields had voluntarily left the Presbyterian Church. Professor Briggs was under suspension at the time of leaving. Both of these Professors are in sympathy with the Episcopalian doctrine of the Church, but it is doubtful if the party which opposed the ordination of Dr. Briggs will feel any peculiar satisfaction in welcoming Dr. Shields, although they have made no open opposition to him.

The President of the International Council

Until very recently it had been expected that the Rev. Richard S. Storrs, D.D., of Brooklyn, would be the President of the Second International Council of Congregationalists, which will meet in Boston on the 20th of September. Acting under the advice of his physician, Dr. Storrs has been constrained to decline the honor which was tendered him, and the Hon. James B. Angell, LL.D., President of Michigan University, has been chosen in his place. President Angell has had wide experience in political and ecclesiastical as well as in educational life, and will make a very gracious and able President of the distinguished body over which he will preside.

Hartford Theological Seminary

Hartford Theological Seminary observed its sixty-fifth anniversary last week. Dr. Jefferson, of the Broadway Tabernacle, delivered the address before the alumni. It was a masterly handling of the theme, "The Work of the Minister." President Hartranft gave the charge to the graduating class. The degree of Doctor of Philosophy was conferred upon the Rev. Oliver W. Means, who had completed successfully three years of post-graduate work. The graduating class consisted of sixteen, including two ladies. One of the latter has been called to the Biblical Literature department in Mount Holyoke College, and the other to a similar position in Miss Dana's School in Morristown, N. J. The men have for the most part found settlements in various parts of the country. One goes as a foreign missionary. Eleven of the graduates received the degree of Bachelor in Divinity. The number of students who have been accepted for next year is the largest in the history of the Seminary. Only college graduates are received.

Another Church Historian Under Ban

A minority of the Southern Baptists, after several years of clamor, has scored a victory deplored by many of the best men in that body through the resignation of Dr. Whitsitt, of the Louisville Theological Seminary. Dr. Whitsitt's offense was in having stated in print that Baptists prior to the middle of the seventeenth century had not practiced immersion exclusively, and citing for example the case of Roger Williams. The Seminary trustees repeatedly refused to yield to demands for Dr. Whitsitt's resignation, but he finally tendered it himself, and it was accepted by a vote of 22 to 20. The principle at issue was the same in this case as in Dr. McGiffert's, viz., whether historical study is to be subordinated to the exigencies of dogmatic beliefs.

Church Defense Society

It is stated that a number of prominent Episcopalian clergymen, nearly if not quite all of them being High Churchmen, have already taken the first steps toward the organization of a society to save the Church from further invasion by persons regarded by them as undesirable as Professor Briggs. Among those who are reported to be leading in this movement are the Rev. G. C. Houghton, D.D., F. M. Glendenin, D.D., Professor Thomas

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Richey, of the General Theological Seminary, and others equally prominent. It is also said that a large number of prominent laymen are in hearty sympathy with the new society and will cordially co-operate with those who are leading. How large is the number of these gentlemen who represent the reactionary tendency in the Church it is difficult at present to determine, but it is probably much larger in the country districts than in the cities. It is not impossible that before long the question of the comprehensiveness of the Church will be seriously tested.

The Committee of Fifteen

The last National Council of Congregational Churches, which met at Portland, Oregon, about one year ago, appointed what is familiarly known as a Committee of Fifteen, whose object is the increase of missionary interest and giving for the cause among the churches of that communion. The proposer of the plan, who is now the Chairman of the Committee, is Samuel B. Capen, Esq., a Boston merchant of great ability and singular devotion. The Committee recently held a meeting in the Broadway Tabernacle in New York, and its report is now made public. The resolution constituting the Committee authorized it "to devise plans for the prompt payment of the debt of every society, and for such increased gifts as shall make it possible to enlarge our work at home and abroad." The Committee seeks to secure a gift from every church and from every church member. It finds that the average total receipts for the six societies for the last ten years has been about $1,200,000 per year. It will endeavor to increase that amount to about $1,600,000. To do this it recommends that "committees on missionary work" be chosen. First, by each State Association, a committee composed of one from each conference. Second, by each local conference, a committee of such number that each member shall be responsible for not more than five churches. Third, by each church, a committee to make some plan best suited to itself for systematic giving. This is the bare outline of what is proposed. The committee urges that in providing for hospitals, libraries, parks, etc., there is danger that we let the missionary work suffer, and urges a concentration of energy on its higher ministries. The plan is excellent in itself. It is the application of business principles to the management of missionary enterprises. If the churches take hold of the work with a will, it will succeed—for the present. But if the members of the committees concentrate their efforts on raising money, it will not be long before the work will have to be undertaken again. The real cause of the falling of receipts in all the denominations is ignorance of the fact that the world and all men need the Gospel. Until that ignorance gives place to an intelligent understanding of the fact that civilization and human welfare in this world, as well as salvation hereafter, are dependent on Christianity, expedients for raising money will be temporary. Therefore we hope that these committees will begin their praiseworthy work with a campaign of education.

Dr. Purves Declines

The Rev. George T. Purves, D.D., Professor in Princeton Theological Seminary, has declined the call of the First Presbyterian Church in Baltimore. The significance of the announcement is in the fact that the call seems at first to have received consideration. Dr. Purves more than any other American has been mentioned as a possible successor to Dr. John Hall. His action in even entertaining the invitation to Baltimore raises the inquiry in many minds as to whether he may not ultimately be persuaded to consider favorably a call to New York.

The English Congregational Union

The English Congregational Union meets twice in the year—in the autumn in some provincial city and in May always in London. It represents the churches of England far more generally than any meetings held by Congregationalists here represent our churches. The reports of the sessions this year contain two items which will interest our readers. The first is the election of the new President, Mr. J. Carvell Williams, M.P., best known because of his long-continued service in behalf of Disestablishment. No man in recent years has rendered to this cause such unceasing and able service. His election was a recognition of the value of that service on the part of the denomina-

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tion of which he is a member. Some time we in this country may choose for similar positions men who have served the churches in a way to merit recognition, or because of their peculiar ability to voice some message which the churches and the Nation ought to hear and heed. When Mr. J. Carvell Williams speaks from the chair of the Union, an utterance concerning the cause to which he has given his life will be delivered by the one man best qualified to speak on the subject, and the address will be delivered from a position which will secure for it a worthy hearing. The Chairman for the present year is the Rev. H. Arnold Thomas, who for thirty years has been a pastor in Bristol. No man is more widely esteemed, and yet he is one of the most quiet and unassuming of denominational leaders. He chose for his address a subject unlike most which have been heard in recent years. "In Praise of Goodness" was his theme. He began by saying that "it is good to be good," and then applied his subject to the Church, to the Nonconformist conscience, to our treatment of the poor, of the lower animals, to questions of public policy, and especially to the personal life of the minister.

The London Missionary Society

The London Missionary Society's anniversary has been celebrated not only by the meetings which were held and the addresses which were given, but by the publication of a history of a century's work of the Society. The author is the Rev. Richard Lovett, M.A. We cull a few facts from the book. The Society originated in 1794, when the Rev. Dr. Ryland, of Bristol, received a letter from William Carey giving an account of his first six weeks' experience as a Baptist missionary in Bengal. In 1795 the Society was fairly launched on a broad, undenominational basis. No confession of faith was required, although the rules for the examination of missionaries were stringent at some points. The first mission of the Society was in the South Sea Islands, and the first missionaries went to their field in 1798. Soon the number of candidates was more numerous than could be provided for. The second company of missionaries, thirty in number, sailed in April, 1798. They were captured by a French privateer, and the work was sadly crippled, having suffered a loss of about $50,000, in addition to privations of the missionaries. The success of the first company was very remarkable. The mission at Tahiti was undertaken in 1802 by Henry Nott. Among those who were prominent at this time was John Williams, the martyr of Erromanga. The work was continued in Samoa, New Guinea, and other parts of Polynesia. The mission in Africa was begun in 1799. The brightest names in this field are perhaps Drs. Moffatt and Livingstone. Equally successful has been the service in Madagascar, India, China, Mongolia, and the West Indies. The story reads like a new Acts of the Apostles, in which are the names of John Williams, Robert Moffatt, David Livingstone, Mullens of Mpwapwa, Griffeth Johns of China, and a host of others whose heroic service in many lands forms one of the brightest pages in modern history.

The Bible Normal College

A recent visit to this unique institution at Springfield, Massachusetts, confirmed the belief we expressed last summer of its importance. It aims at equipping religious teachers for their work by a special discipline as thorough and scientifically planned as that which is required for secular teachers. The methods of secular teaching have been greatly bettered by child study. The College aims to do the same for the methods of religious teaching. In this is its unique merit, and for this the graduates of other colleges are found among its pupils under specialists in this line. But it is no part of the design to compete with theological seminaries by offering a short cut into the ministry. Since President Dixon was laid aside by the protracted illness brought on by overwork, Rev. F. Barrows Makepeace, lately pastor of the North Church in Springfield, a man of much executive ability, has taken charge as acting president, and has secured some substantial gifts. The period of needed aid to place the work of the College on a permanent basis has not yet passed. This need, however, is no greater than the general need of specially disciplined religious teaching, the demand for which the College is designed to supply.

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Correspondence

Afro-American or Negro?

To the Editors of The Outlook:

In the editorial article on "The Principles of the Fathers," in The Outlook of May 20, I find the following sentence:

> This supposed truism is applied to the solution of various problems, and is supposed to necessitate woman suffrage, negro suffrage, Filipino suffrage.

I desire to know why you construe "negro" to be a common noun here, designating color, texture of hair, and all the rest of it, when you plainly and necessarily mean the term to designate, although erroneously, a race, in the same sense that you mean Filipino and Indian, used in the same article, to do so? Do you expect to inculcate self-respect in the mixed African-American population by treating it as a common noun, without proper race designation? You treat with more consideration and respect, from this point of view, the Indian and Filipino races, who are not co-equal citizens, and who are classed as savage races. The whole American press does as you do, and 10,000,000 Afro-American citizens resent the indignity and protest against it. In our race capacity, whether as Negroes or as Afro-Americans, we are not a common but a very proper noun, and it is high time that we were so designated by those who make the literature of the country.

I am sure that The Outlook can afford, when speaking of the mixed African race in this country, to treat it as a proper noun, whether the term employed be Negro or Afro-American.

I wish to say further that the Afro-American's right to co-equal citizenship does not inhere in the Declaration of Independence, which is not law, but in the Constitution of the United States as amended, which is the supreme law of the land. "The carpetbag governments of the South were a form of self-government" in accordance with the Federal Constitution, and their violent subversion was as much a treasonable and revolutionary proceeding as the firing upon Fort Sumter and the revolt of the Southern States against the United States. In so far, therefore, as you seek to place Afro-Americans, who are citizens by guaranty of the supreme law of the land, upon a footing with Indians, Filipinos, and women, none of whom are citizens, although Indians are not disbarred, your editorial is misleading.

T. Thomas Fortune.

New York.

Sunday-School Grading

To the Editors of The Outlook:

Referring to your editorial of April 22 on "The Sunday-School Problem," permit me to thank you for your courteous references to my four articles on Sunday-school grading in the "Sunday-School Times" for February last.

Your statement that "their problem is to harmonize the system of uniform lessons with the organization of the school in grades" seems to imply that I have an interest in the uniform lessons over and above my interest in the welfare of the Sunday-schools; of which I am not conscious. The articles undertook to point out the secret of the educational weakness that prevails in nearly all schools—viz., the permanence of the relation between teacher and scholars, with the resultant transitoriness of the relation between teacher and grade—and to outline a workable plan by which this weakness might be removed. I have found my efforts for educational reform in New Jersey Sunday-schools balked at every turn by this condition, except in the primary department, where the teachers, being continually employed in teaching one grade of children, are susceptible of inter-school organization, and are able to conserve and improve upon their past experience and training, and where, consequently, modern ideas are now spreading with encouraging rapidity. The evil of ungraded teachers seems to me so much more serious than the alleged evil of too elementary Bible lessons, and the problem of locating the teacher without disturbing the harmony of the school is so much more complex than the problem of introducing graded lessons, that I advised Sunday-schools to give their whole attention first to the solution of the

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former problem, leaving the question of better Bible lessons to be solved by the fully graded school. I have learned by frequent experience that where a Sunday-school, ready to grade itself, begins by grading its lessons, it is very apt to be satisfied with this attainment, leaving its teachers to travel with their classes from grade to grade as before.

It is quite too much to say that progress in education is "not even sought" under the International lesson system. Your attention is respectfully called to the report of the Lesson Committee, recently rendered by the Secretary, the Rev. Dr. A. E. Dunning, to the International Convention at Atlanta. The several State and provincial Sunday-School Associations, with their summer schools and assemblies, their three hundred primary teachers' unions, their thousands of normal classes and their vast network of township and county organizations, with conventions touching the life of the Sunday-schools, large and small, are an integral part of the International system; and the uniformity which the leaders of this movement have sought is not that of the Turk.

You propose that the conception of the Sunday-school be revolutionized. I propose that the new Sunday-school be evolved out of the Sunday-school of to-day, by drawing the schools together in a conscious unity of interest, partly through the use of a common lesson, but chiefly through interdenominational organization. The gains secured by the International lesson movement are one fruit of the plan; but there are many other fruits, and the use of these lessons is not absolutely essential to the maintenance of unity.

I hope that your programme of work for an ideal Sunday-school (with a moderate admixture of homily and ethics, just to keep the children's souls from starving) may be taken up forthwith by a good many Sunday-schools whose work is now, considering their educational outfit, viciously elementary. But the imposition of your curriculum upon all the 2,329 Sunday-schools of New Jersey, if it could be conceived as a possibility, would be a crime against evolution of which, I am glad to think, the Lesson Committee is not likely to be guilty, and which I cannot believe that you propose.

E. Morris Fergusson.

Italian Republicans—"The Other Side"

To the Editors of The Outlook:

The Outlook of April 22 contained a remarkable article by Minna C. Smith on the "Italian Republican Prisoners." I cannot refrain from telling you what an unpleasant impression that article has made, not only upon me, but upon all who know the true state of the case. I am an Italian legally, but I am also and always an American and a Republican in the United States, but not in Italy. The government established here is a monarchy, but not by any means an "absolute monarchy," as the writer of the article wrongly asserts. It is truly constitutional, and King Humbert is the exact opposite of the "tyrant" that she represents him to be. If Italy is united and has become a recognized nation, it is due to the House of Savoy, and although personally I do not like a monarchy or defend entirely all the members of this one, yet credit is due to this family for its courage and devotion.

Rebellion against an organized government is always punishable, and if ever there was rebellion it was that of May 1, 1898, prepared and partially carried into execution by these same "Italian Republican Prisoners." As for comparing Assab with Spielberg, that is ridiculous, and, besides, these men are not at Assab. Their sufferings are certainly painful, but so they should be. They thought nothing of the sufferings of their victims in Milan last May. Men, women, and children, to say nothing of the soldiers, were killed upon the streets in those days. A lady was seen leaning against a wall and bleeding from a wound in the breast; a palace was sacked; women were killed in their own houses, tiles thrown down from the roofs, etc. Every horror of revolution took place there. And these horrors were prepared in every part of Italy, but the iniquitous plan failed in part. These are the men your correspondent pities and defends. They were in secret league with the clerical party which omits no iniquity to destroy the nation. The Cardinal of Milan was believed to have known about the trouble preparing there, as he left the city in time to avoid it.

As soon as these "Italian Republican Prisoners" are out of durance, they will begin again their vile intrigues, regardless of the sufferings and death of others. It

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is only where it touches them that suffering is suffering. And if they should succeed, by joining hands with the Vatican, in overturning this government, which is the best possible under present circumstances, although not so good as that of England or the United States, would it be an advance in the world's progress? Would it be a good thing to return to priestly or Bourbon rule, or give the country up to anarchy? That would be the result of so-called "Republicanism" in Italy. No one denies that the people of Italy are poor and many starving; that commerce languishes; that the expenses of the army and the navy are too heavy; but this is the dark side of the picture. Even with a mortal foe in her vitals Italy has made wonderful progress, and will continue to do so, with the United States and England as her model. How can they, then, refuse this young, aspiring nation sympathy? Not only your article, but the letters of Jessie White Mario, in the New York "Evening Post," give a false report of Italian affairs.

Some of the men, in Parliament or out of it, who oppose the present government are men of talent and good men (perhaps), but they do not consider the dreadful consequences of an upheaval, and they took no part in the rebellion for which the "Italian Republican Prisoners" are being punished. Cavallotti, who was killed in a duel by Macola (a much better man), had fought thirty-three duels; he was a man of blood, and came to a just end.

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Rome, Italy.

The Evil of the Trust

To the Editors of The Outlook:

In your editorial of May 13 on "The Evil in the Trust," you name overcapitalization as if that were all, or at least the main evil. I will cite you two cases in which a greater evil seems to be illustrated. In a Western State where straw had been burned to get rid of it, a paper-mill was started to manufacture it into paper. It was found to be a profitable market for straw, and the paper manufactured was put upon the market at a lower price than the product of the Eastern paper combination, and still at a good profit. The Eastern concern straightway underbid the Western mill, and the cut in price was met. Then a second cut from the Eastern concern shut the Western product out of its own home market, and killed the enterprise. The result was that the investors in the Western mill were financially wrecked. The straw market was taken from the farmers, and Western consumers of paper were compelled to pay a higher price than that at which they could manufacture their own paper.

Another instance was the discovery of oil in that same Western State. The farmers under whose land the oil was found had been having a hard struggle between grasshoppers and hot winds. The unequal struggle for that section was apparently to find release in the newly discovered oil-fields. But the Standard Oil Company was on hand with its remorseless control of all the operations in oil, and the Western farmers could not utilize the natural wealth of which they found themselves possessed, nor induce other operators to take hold of it, but were compelled to make such terms as they could with the great trust. The result is that the oil-fields lie untouched, and the natural resources to which the owners out there would seem to have had the first right are awaiting the pleasure of the huge monopoly.

In these cases the wrong does not seem to be overcapitalization, but the denial of the right, in which every man should be protected, of making legitimate use of the advantages which should be his. Cases of this kind seem to be the worst iniquity of which the trust is ever guilty.

PEARSE PINCH.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I have read with much interest Professor Smith's Beecher Lectures at Yale on "The Use of the Old Testament in Preaching," as reported in the papers. They contain many valuable suggestions, but I am not prepared to accept his very positive assertion that the ancient saints had no revelation of or belief in the immortality of the soul. He dismisses the case of Enoch as a mere myth, and that of Elijah as "a flash from which we learn nothing." Because David, in his lament over Jonathan, did not refer to the future state, he

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assumes that he did not believe in immortality; and he entirely ignores the king's declaration on the death of his infant son, "He will not return to me, *but I shall go to him*." I suppose he would relegate Psalm xvi. to post-exilic times, whose high verses distinctly recognize the doctrine of awakening in God's likeness and being satisfied, and the fullness of joy in God's presence. But how do these higher critics dispose of the eleventh chapter of the Epistle to the Hebrews? There it is distinctly declared that Abraham and others sought "a better country, *even a heavenly*," "a city that hath foundations," etc. "These all died in faith," but of what? Not, surely, any mere temporal good. Is it credible that God left all the antediluvian "sons of God," and the patriarchs and good men of the centuries before the exile, in entire ignorance of the future life? Did Joseph, and especially Moses, who was "learned in all the wisdom of the Egyptians," get no ideas of immortality from that country that so fully held it? Were all the ancient saints and wise men unable to conceive the view of life after death which has been almost universal in savage and semi-civilized nations in all times? Jamieson, Fausset, and Brown, no mean critics, who have surprised me in their commentary on the Bible by anticipating a large proportion if not nearly all the changes in the Revised Version, strongly ascribe the idea of immortality to the ancient saints, as asserted in the Epistle to the Hebrews. Will Dr. Abbott tell us how the higher critics dispose of that chapter, if they can?

SENEX.

Caution should be exercised in accepting newspaper reports as accurate. We understand the general view of modern critics to be that prior to the exile the Old Testament writings express no hope of immortality. This is not saying that there was no hope. Sheól, the abode of the dead, was indeed invested with mystery and darkness. But the hope of the pious was a hope *in God*, resigning the mystery to him, and satisfied to trust themselves in his hands. This inarticulate hope, believing that God would do right (Genesis xviii., 25), and desiring nothing more, was rich in its possibilities proportionately to the vigor of hold upon it. It contained virtually, though only implicitly and indistinctly, the anticipations which the Epistle to the Hebrews attributes to it.

Kindly give your interpretation of Acts iv., 12. 1. Wherein is salvation for those who have not that "name"? 2. What is the force of "*must*" be saved? W.

The fallacy attached to this text by some creeds, that knowledge of the name of Christ in the historic sense is essential to salvation, is due to taking the word "name" in its modern rather than its Biblical meaning. A modern name is a mere tag or label for identification. But when Jesus said, "I have manifested thy Name" (John xvii., 6), he meant the *character* of God, for the Jews had long had a name for God, but needed to have the true character revealed which the Name represented. So prayer in Jesus's name, to which a promise is made (John xvi., 24), is more than a prayer ending with "for Christ's sake:" it is prayer of like character with Jesus's prayers, prayer characterized by Jesus's spirit. Salvation "in the name of Christ" is a salvation consisting in the Christly character of loyalty and love to God as expressed in self-sacrifice for men as God's children. Compare Matthew xxv., 34–40, which shows how this salvation appears in the judgment of "all nations," non-Christian as well as Christian. 2. The word rendered "must" is the same that is translated "ought" or "behoved" in our two versions of Luke xxiv., 26. It denotes what is morally obligatory.

In the teaching of a recent Sunday-school lesson the following was held as a fundamental proposition: If Jesus was merely human, as we use the word—notwithstanding his good life—he was justly condemned and deserved the sentence which he received. The Jews were right in proclaiming him, for all time, a blasphemer, because he said, "I am the Son of God." Would you care to make any comment upon the propriety of adopting such a view? W.

See Jesus's refutation of this proposition in John x., 35–37, where he argues for his right to call himself "Son of God" on the ground that the Scripture itself gave the name of "gods" to certain men (Psalm lxxxii., 6). This, of course, was merely a technical argument, but it was probably the only argument that would silence his accusers. Still, he used it as a reply to the accusation that he was making himself God, and, as such, it is certainly a repudiation of the idea that the term "Son of God," as he applied it to himself, justified the charge of blasphemy.

Any reader of The Outlook who has a copy of the January Magazine Number for 1897 (January 2) will confer a great favor upon a subscriber who desires to complete a set, by sending the copy to the Rev. C. Silvester Horne, 9 Campden Hill Gardens, W., London, England.

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FOR THE LITTLE PEOPLE

A Would-Be Guest

By Jeannette La Flamboy

"Mr. Cricket," said the tired Honey Bee,
"I guess I'll stop at your house for tea."

"Mr. Bee," said Cricket, with a little hop,
"I've got no house, so you cannot stop."

"How strange!" said the Bee, as he winked one eye.
"I'll sup with you, then, I think, Mr. Fly."

"Mr. Bee, I live off what I can get;
But then," said the Fly, "I'm glad we met."

"Can't get anything anywhere; dear me!
Such luck as I'm having!" said Mr. Bee.

But he found a rose, and he feasted well,
And slept all night in a hollyhock bell.

The Poplar-Tree Babies Fly[1]

By Mary Mann Miller

After watching the poplar-tree babies all through their babyhood in the nest, I was particularly anxious to see how they would act when they left it. So I began to spend the whole day with them as the time drew near for them to fly.

At last, on the second day of July, twelve days from the time when I was sure that they were out of the egg, the little chebecs left the nest. At nine in the morning one of the birds was sitting on top of the others, when all of a sudden he spread his wings and was off. Many young birds stop to think about it on the edge of the nest, flutter their wings, and hesitate; but this little fellow just flew. How good it must have seemed to have room enough, and to have the sweet, pure air all about him, after being huddled in that small nest with three others! He sat on the branch he had lighted on, beating his wings and picking his feathers.

In a minute the mother came back, for she was away when he flew. She did not seem at all surprised to find him out of the nest, but flew directly to him and fed him, after which the infant took two or three short flights about the tree. Next time the mother came with food she found Number Two waiting on the edge of the nest. She gave him the food she brought, and then, lighting behind him, she flew over his head. He instantly followed, as she evidently expected him to.

Now Number Three had a chance. He climbed upon the edge of the nest, and in a minute he, too, was off.

The mother was wild with joy and excitement. She flitted about from one to the other, crying "Quittle, quittle, quittle!" as fast as she could, and calling the little ones higher up in the tree. The father brought food too, and seemed to take charge of them as they came off.

But what was the matter with Number Four? He had come up on the edge of the nest after Number Three left, beating his tiny wings, but he didn't rise a bit; and then he settled back in the nest—perhaps to wait "until the little wings were stronger."

The mother did not appear to know what to make of it, and though I could scarcely believe it, she seemed to scold him. Instead of giving the pleased cry she had been using, she said very sharply, "Quit!" from a twig near. Then she lighted on the edge of the nest behind him, and flew over his head in the way that had started the second one off. When he didn't follow, she seemed to make up her small mind that he was lazy and must not be fed until he "made an effort."

For one whole hour that mother bird tried to urge him off the nest, and never brought him one thing to eat. He must have been *very* hungry, for he had been used to a lunch as often as once in five minutes. I am afraid I thought her a little stupid, for it seemed plain enough to me that he was not yet strong enough to fly. I suppose he had been under-

[1] See "The Poplar-Tree Babies" in "For the Little People" in the June Magazine Number.

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neath the others, and had not had as much food, or as much chance to exercise his wings.

I was much troubled, but the little one was not. He settled down in the nest, spreading himself out comfortably, and only moving when his mother came near to scold him. Then he calmly opened his mouth and gave a wheezy "quit!" This was the first sound I had heard from any of the nestlings. "I'm hungry," he seemed to say; "when are you going to feed me?"

After an hour of this sort of thing the mother seemed to understand that it was lack of strength, and not laziness, that kept him from flying. She began to feed him again—bringing him something about once in five minutes. He grew stronger every minute, and the little wings were exercised once more. He dressed his feathers with energy, and I expected to see him fly soon. At twelve, when I was obliged to go in to dinner, he was still in the nest, but when I came out again it was empty.

Now I supposed I had seen the last of this interesting family; for when the little ones leave the nest the parents usually lead them away wherever there is food to be found, and they may never go near the nest again. But I shall always believe that it was this particular family—*my* family, I called it—that came to visit me early the next morning.

It was before six o'clock that I was wakened by hearing wheezy "quits" from outside. I stole softly to the window, and there, to my great delight, were four fluffy little round-eyed darlings on the apple-tree. They were flitting nimbly about the tree, and I had hard work to count them. One, two, three—yes, *four!* They were all there, even the laggard that took half a day more than the others to get out of the nest.

The birds appeared much improved already. Their tails were certainly longer, and they were surer in flying. Once or twice I saw one fly out and back again as if it were practicing the family way of catching live insects on the wing. The family stayed about the orchard all day, but after that I did not see them together. I was sorry to lose sight of them, for I had grown fond of them, and the little home in the poplar was empty and deserted. The whole hillside seemed lonesome when I walked that way.

The Baby's Discovery

She was a tiny baby girl just beginning to walk, and still liable to fall if the rugs were wrinkled or there were any uneven places where little feet went down. She always laughed when she fell, for she was so plump that she rolled like an egg. A pair of bright blue eyes would glimmer and shine through the tangle of hair that fell over them when she fell, telling you it was such a joke to fall. Indeed, sometimes she made it a game, and would let herself fall many times. One day a big bundle came when Baby was asleep. She did not know how delighted everybody was with that bundle. It was a big tiger rug; the glass eyes looked out quite fiercely, and the teeth were the best evidence of what the tiger might do if only he were not a rug. His paws, with all the nails to be seen, were stretched out, and even his tail was full of the story of how it had lashed when Mr. Tiger was at home in his jungle. Never had he been handled so freely as when he was dragged from place to place to discover where he would look best. At last he was stretched in front of Baby's papa's favorite couch. There Baby found him. Everybody had gone out on the piazza when Baby woke up. She went from room to room, and at last into the room where papa's books were kept. There was this head with its shining eyes and fierce teeth. Baby stood still and then said, "Go away." Papa heard that, and came upstairs. He looked in the door, but Baby did not see him.

"Go 'way," said Baby again. He waited. "Good dog," said Baby, smilingly, as she toddled forward, and, kneeling in front of the tiger, patted his head. Now Baby was puzzled. She looked earnestly at the tiger, and then walked on its beautiful furry back. Sitting down close behind the head, she stretched out two fat legs and plump little feet in red shoes either side of the tiger's head, saying, "Get up!"

After that Baby's favorite place for going to sleep was on the tiger's back. Baby makes the tiger her playfellow, and it requires the closest watching to keep her from trying to feed the tiger. She has succeeded in giving him a drink, and has even offered him her rubber doll,

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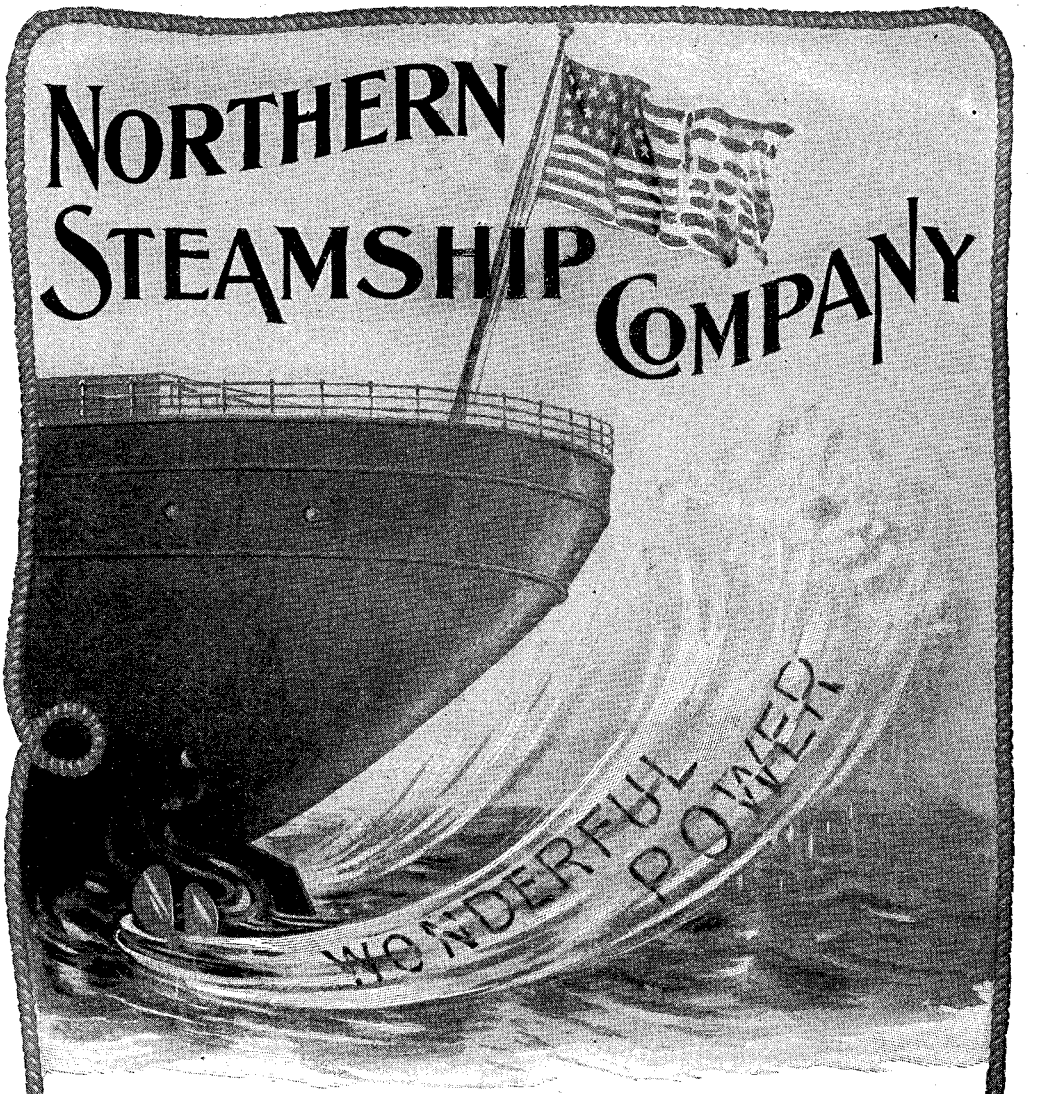

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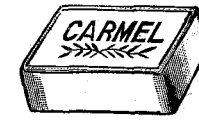

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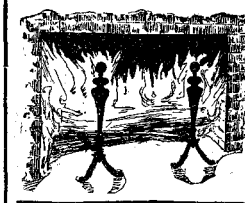

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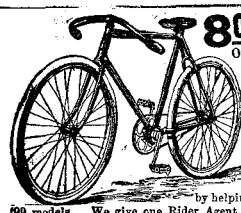

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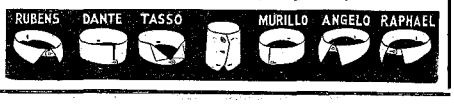

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